

A Philosophical *11:9 b*

ESSAY

Concerning the

Intermediate STATE



BLESSED SOULS.

By *ARCHIBALD COCKBURN, M. A.*

Rector of the Parishes of *St. Mary Cayon* and *Christ's Church, Nichola Town*, in *St. Christophers.*

Ye are come---unto the Spirits of Just Men made Perfect.
Heb. xii. part of Ver. 22 & 23.

L O N D O N :

Printed for *BERNARD LINTOT*, at the *Cross-Keys*,
between the *Two Temple-Gates* in *Fleetstreet.*

M DCCXXII.

9

A Philosophical

ESSAYS

30f3



30f3

Author of the History of the British Empire and Civilisation
Classical Antiquities of the British Empire

London: Printed by J. G. & Co. 1843

London: Printed by J. G. & Co. 1843
Printed for J. G. & Co. 1843
Printed for J. G. & Co. 1843



To the Honourable

William Mathew, Esq;

Lieutenant-General over all
His MAJESTY'S *Leeward*
Carribbee-Islands in America.

S I R,

I Commit this minute
Birth to Your Patro-
nage and Protection,
hoping when it sees the Pub-
lick you will answer for its
Shape. I dare apply to none
of Your Illustrious Qualities,

A 2

to

Dedication.

to induce You to accept the Charge : For if I should here define Your Mind, and draw an Abstract thereof in Your Sight, a Person of Your Sublimity would turn from the real Shew of his own Perfections under the Inanimate Form in which they must be dress'd. Wherefore all I shall say in Defence of my Request, is, that what was conceiv'd at Your Importunity, Your Goodness ought to adopt. I am, with inexpressible Respect,

S I R,

Your most Humble Servant,

Archibald Cockburn.



T H E

P R E F A C E.



HAT I here set before the Reader is an Observatory, for the Intermediate State of Blessed Souls ; and tho' the same should be disproportionate to the Altitude of the Object ; yet I shall obtain my Wishes, if the Beauty of the Prospect, and the indubitable Concernment all have in it, can inspire Consummate Theorists to look beyond

P R E F A C E.

*beyond these Bounds, and to take their
Observations from a higher Eminence.*

*I hope therefore the Performance
will escape the Severity of the Lite-
rate Age, since 'tis only exhibited as
a dawning Discovery, and the Basis
of an Edifice unrais'd.*



T H E

T H E

C O N T E N T S.

ENQUIRY I. *Whether Separate Spirits are distinguishable one from another?* Page 2

Enquiry II. *Whether Separate Spirits are distributed into various Orders and Combinations? And if so, whether this is done according to a Regular Gradation?* P. 4

Enquiry III. *Whether the Fruitions of Blessed Souls are Distinct and Specifical? And whether their Happiness consummates at the Commencement of it, or is ever growing and accumulative?* P. 11

Enquiry IV. *What are the Signs and Symbols of Conception among Blessed Souls? As also what are the Scientifick Faculties of Separate Understandings? And wherein consists the Brightness and Perfection of Celestial Knowledge?* P. 13

Enqui-

CONTENTS.

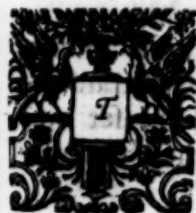
Enquiry V. *Whether Good and Virtuous Souls, upon their Separation from Terrestrial Bodies, transmigrate into a subtiler Corporeity; and are set into living Frames of Air or Æther, as the Vehicular Hypothesis represents?* p. 26

Enquiry VI. *Whether there are any Grounds of Assurance for believing that some Happy Souls have been incorporated after Mortality? And if there is certain Evidence hereof, what sort of Bodies did they assume, when they return'd to the World? And what was the End and Design of their appearing to the Living?* p. 36

THE



THE
Intermediate STATE
OF
BLESSED SOULS.



THE *Spirits of Just Men made Perfect* having enter'd into an endless and joyous Duration, it cannot but be a delightful Enterprize, to unfold the *Manner* of their *Existence*, and let Reason take a sacred Flight, to discover how they operate and enjoy themselves, in a State of Estrangement from their Bodies, and Independency of all material Beings.

AND that we may penetrate into the Condition of *Separate Spirits*, residing in the Happy Regions, I shall propound and resolve some Enquiries concerning them with as much Light and Perspicuity as I can draw from my Understanding. As,

B

I. WHERE

The Intermediate State

I. WHETHER they are distinguishable one from another?

II. WHETHER they are distributed into various Orders and Combinations? And if so, Whether this is done according to a regular Gradation?

III. WHETHER there is a Distinction of their Fruitions? And whether their Happiness consummates at the Commencement of it, or is ever growing and accumulative?

IV. WHAT are the Signs and Symbols of Conception among the Blessed? As also what are the Scientifick Faculties of a Separate Understanding? And wherein consists the Brightness and Perfection of Celestial Knowledge?

V. WHETHER good and virtuous Souls, upon their Separation from the Body, transmute into a subtiler Corporeity, and are set into living Frames of Air and *Æther*, as the Vehicular Hypothesis represents? And,

VI. WHETHER there are any Grounds of Assurance for believing that some Happy Souls have been incorporated after Mortality? And if there is certain Evidence hereof, what Sort of Bodies did they assume when they return'd to the World? And what was the End and Design of their appearing to the Living?

As for the FIRST ENQUIRY, I affirm, that *Blessed Souls* are distinguishable by Differentials,
both

both Natural and Adventitious; the first whereof they receiv'd at their Creation; and the last, from the Impressions of Education afterwards.

1. THERE are Natural Differences of Human Souls, because the Grandeur of Omnipotence is more pompously illustrated in a Variety of Beings, than it could be if many Individuals had been identically fram'd. From hence it proceeds, that outward and sensible Objects are stamp'd with original Signatures, each making a singular Appearance to one who curiously observes; and that the farther we travel into the Ways of God thro' the Creatures that stand before us, so many more are the various Faces we meet with in the Creation. Which is a sure Ground of Credence that the Glories of Almightyness are pour'd forth also on spiritual Objects, these being equally susceptible of Distinctions, and no less deserving of them: For if Plants and Living Creatures have peculiar Differences and Aspects, to magnify the Creator in the wonderful Variformity of his Works, then certainly diversifying Prints of his Hand are drawn on Spirits for the same Intent. Since then the Divine Majesty and Magnificence require a Diversity of Objects in the Intellectual World; from thence we conclude, that every Human Soul in its original Formation, receiv'd a distinguishing Stroke from the Productive Power, whereby it will appear to be a distinct Being from all other spiritual Substances, when we come to the Assembly of pure Intelligences, and shall see it decarnate and unvail'd.

2. ACQUIRED Differences super-induc'd on Souls by Culture and Improvement, will be lasting Marks of Distinction in another Life. Some

The Intermediate State

Men advance but slowly to Perfection, others rise to a considerable Height; and others again ascend to the utmost Pitch of Excellency that their Faculties can reach: wherefore it is reasonable to believe, that the lowest and highest and intermediate Degrees of Perfection will be visible hereafter, and obscurer Souls plainly distinguish'd from the sparkling and radiant.

FROM these Particulars, there flow some Inferences not unpleasant to be indulg'd. As that in Heaven Blessed Souls know and distinguish one another by their Natural and Adventitious Differences, as readily as we discriminate our Acquaintances by their Faces, or any other Peculiarities essential to them. That there the inward Frames of Souls are laid open, and all their Faculties made transparent, as also all their Virtues. And from thence we may rejoice at the future Enlargement of our Knowledge, since the least Discovery of a naked Soul, must infuse more Light into the Understanding, than all that can be known of it incarnate, in ten thousand Ages.



E N Q U I R Y II.

*Whether Separate Spirits are distributed into various Orders and Combinations?
And if so, whether this is done according to a Regular Gradation?*

THAT Happy Souls are under a Classcal Disposition in the other Existence, I shall prove from Analogy and Resemblance, and frame

an Argument for this Purpose on the Vegetable and Animal Trains and their Gradations: The Political Combinations of Mankind and their Gradual Differences: And the Orders and Gradation of Orders among Celestial Creatures.

1. THERE are Herbarious and Animal Kindreds; for tho' every Sensitive and Vegetative Creature is distinguishable from another, to represent the Fecundity of the Divine Power, yet that Wisdom as well as Omnipotence might irradiate the lower Creation, we find that many Individuals have some common and general Properties, predicable of every one, and all of them together. And in Consideration of these Specifick Essences, God so form'd the Ante-diluvian Earth, as that it appear'd to be but one Garden, wherein vegetable Objects were represented in distinct and complete Orders. In like Manner, in the Morning of Time, the Animal Companies were muster'd up, according to their Specifick Properties, and march'd regularly to *Adam* to receive their Appellations from him. Of which Establishments in the Vegetable and Animal Kingdoms, the spontaneous Productions of several Specifick Plants, sometimes filling a spacious Compass, the regular Oeconomies of Bees and Ants, and some Squadrons of Penniferous and Scaly Creatures, are yet most conspicuous Remains. But to pass from the perfect to the disturb'd State of the Natural World, even from thence the Point is apparent that we are now pursuing: For daily Observation doth convince us, that every Order which was, now is, how far soever the Individuals may be scatter'd thereunto belonging. And notwithstanding many Tribes were broken by the Fury of the Deluge against

Gen. ii. 19.

them, yet all the Specifick Natures still remain as entire as when at first created.

HAVING taken a brief and general View of the Vegetative and Sensitive Orders, their Gradations come next to be consider'd; and to every intelligent Naturalist, these instantly arise: For any one will convince himself that *Jessamin* excels a *Thistle* in Fragrance, and a *Nightingale* a *Raven* in Sound, who hath his Olfactory and Auditory Organs rightly temper'd and dispos'd. All the Degrees of natural Eminence are mark'd by a perfect Understanding, and the Distances exactly measur'd between extream and intermediate Gradations: For in this consisted *Solomon's Science*, for which he is so much celebrated in the Sacred Writings, and made the Wonder of Posterity. "He spake of Trees, from the Cedar-Tree that is in *Lebanon*, even unto the *Hyssop* that springeth out of the Wall, and also of Beasts, and of Fowl, and of creeping Things, and of Fishes." Whereby we are to understand that the Royal Philosopher in his Discoveries, went to the utmost Extent of Nature, and not only contemplated Plants and Living Creatures of every Specifick Form and Appearance, but likewise all their regular Degrees of Transcendency, of Vertue and of Excellence. From these I come

1 Kings
iv. 33.

2. To the Orders and Combinations of Mankind, and the Steps and Gradations by which they scale above one another. And of the Trains and Politics in the Civil World none can harbour any Doubt, for every Nation being a Species, is a Confirmation of this Truth. Whosoever hath look'd but about him, must have beheld the Specifick *Genii* that lie so open to the

Sight.

Sight. Which Specifick Dispositions form Dominion into many Shapes, vary the Ceremonies of Nations, and also Vestiture and Garb. And by these Establishments thus fram'd according to Mens Specifick Tastes, their Repose and Happiness is promoted beyond what we could well expect: For even in the oblique and sinful Posture wherein Humanity is plac'd, there is not a Member of a National Society, who may not live more happy among Natural Confederates, than with Strangers of a different *Genius*, and dissenting Principles of Conduct. In Conformity to this I dare assert, if an Inhabitant of a refin'd Nation, and an original *American* were mutually to exchange their Residence, that both would perceive the Flux of Pleasure to stagnate behind them, when they had shifted their Abodes; the one despising the Scenes of Nakedness around him, and the other regarding with equal Indifferency the Materials of compounded Happiness, as being too delicately dress'd for his Fancy, and too sumptuously adorn'd. But, restoring the Gentleman and the *Indian* to their native Bliss; the like Dissimilitude of *Genii* abounds wherever there are Men. And from thence I draw this Conclusion, that there are as many Species of the Human Kind, as we meet with Nations in the World.

It is also observable, in the next Place, both from the ancient and present State of Things, that Political Orders and Combinations have their regular and gradual Differences, as well as the Vegetative and Animal Tribes. For of old, the *Affyrians*, *Persians*, *Greeks* and *Romans* mounted successively to the highest Eminences, from each of which there was a gradual Falling and Dege-

neracy to the most barbarous and obscure Nation that coinhabited this Globe. And now the *European Dominations* are elevated above other Species, whereof the tallest and most prominent Genius, is that National Society, that is inspir'd with the greatest Magnanimity, Erudition, Virtue, and Politeness. From hence there is likewise a gradual Cadency, until we descend into *Negroe-land* or *Ethiopia*, where the Human Nature stoops under Barbarity, and is almost buried in Rubbish. I turn the Perspective

3. To the most noble Orders of Celestial Creatures, and their regular Differences and Gradations; of which tho' our Ideas will be imperfect until we change our mortal Nature, and enter into the Supernal Regions, yet we are far from being in the Dark about them, considering that Divine Illumination clears up all that is here requir'd. For the Reality of Celestial Orders, and their gradual Subordinations, is confirm'd and vouch'd unto us, by the most eminent of the sacred Writers. Thus *Moses* speaks of Cherubims, *David* and *Isaiah* mention Seraphims, *St. Paul* and *St. Jude* reveal'd the Order of Arch-Angels; and how frequently the Angels are pointed at, by some of the same, and other inspir'd Worthies, the Scriptures also can express. These Testimonies have an immediate Tendency to prove four great Orders of Celestial Creatures, distinguishable by Specifick Differences.

AND here if we enquire for the Pre-eminence, it is invested in the Cherubims, as we may likewise discover by the Rays of holy Light. For when God gave *Moses* the Model of the Mercy-Seat, he said, "And thou shalt make a Mercy-Seat of pure Gold, two Cubits and a half shall

" be

Exod. xxv.
17, 18, &
22.

“ be the Length thereof, and a Cubit and a
 “ half the Breadth thereof, and thou shalt make
 “ two Cherubims of Gold, of beaten Work
 “ shalt thou make them, in two Ends of the
 “ Mercy-Seat, and there I will meet with Thee,
 “ and commune with Thee from between the two
 “ Cherubims.” It is evident from this illustrious
 Passage, that the Cherubick Species and Confe-
 deracy, is the Head of all Celestial Societies ;
 for unless these glorious Spirits were actually the
 highest Rank of Creatures, their representative
 and golden Figures would not have stood thus
 next the Lord, on his Throne among the *Jews*.
 And from the Cherubick Precedency investiga-
 ted, the regular Descent of remaining Orders may
 be inferr’d and deduc’d.

THE Argument is now prepar’d for the last
 Stone of the Fabrick, and therefore I proceed
 to lay it on, and so to compleat the Work, that
 the Analogy and Proportion may be seen between
 the Basis and the Superstructure of it. And the
 whole Ratiocination terminates in this conclusive
 Point. If it be agreeable to the Divine Prudence,
 that Vegetable, Animal, Human and Cele-
 stial Creatures, should be form’d into Ranks and
 Companies according to their Specifick Natures,
 ascending continually from the lowest to the
 highest in a regular Gradation : Then in Con-
 formity to the said compounding Wisdom, Hap-
 py Souls must be rang’d according to their Spe-
 cifick Properties, as other Beings below and a-
 bove them are. But it is demonstrated from the
 Premises, that all Vegetables, Animals, Human
 and Celestial Creatures, are drawn up into vari-
 ous Kindreds according to their Specifick Cha-
 racters ; whereof there are regular Gradations,
 and

and Ensigns made to sute their Pre-eminences : Therefore *the Spirits of Men made perfect* must be plac'd under the like Establishments ; that so the Uniformity of God's Wisdom may run thro' all such Works of his, as with Regard to one another are Extream and Intermediate.

CERTAIN it is from the entire Contexture of this Argument, that the Souls of the Perfect are combin'd by social Bonds, and the same Specifick Natures, that united them together in this World. And no less glaring and perspicuous is it from what hath been said on the Subject, that every Separate Society retains its ancient Form and Similitude, and consists of Individuals that were confederated, before the Transmigration happen'd. For if the supreme Disposer of our Conditions, regards the Specifick Natures of Men in forming of their present Confederacies, 'tis a Presage and Indication, that he will found hereafter the Separate Politics upon the same Plan and Projection, and confirm with Immortal Sanction their former Constitutions and Establishments. I deny not that some Individuals shall be transpos'd, and the most Perfect put into the noblest Stations : But then such a Change and Revolution will not unhinge a Society, but rather fix it the more immutably on its real Basis. And these Truths are farther strengthened by a Divine Oracle and *Eclaircissement*, affirming *Abraham, Ishmael, Jacob and Moses* to be gathered at Death to their Relations : For if the Spirits of these Ancients upon Divorcement from the Body, were convey'd to the Sphere of their Natural and Political Kindred, then the departed Souls of other Men must also be introduc'd into Societies, whose Members have been here
their

their Relatives, by Nature and by National Agreement.

ENQUIRY III.

Whether the Fruitions of Blessed Souls are Distinct and Specifical? And whether their Happiness consummates at the Commencement of it, or is ever growing and accumulative?

THE preceding Orders and their Gradations plainly imply Specifick Fruitions: For the Cherubims must taste a more sublime Happiness, than the Celestial Kindreds below them: And the most ignoble of all the Angelick Societies will receive a more comprehensive Blessedness, than Human Spirits of later Existence, and inferior Excellency. Again, the Prophets and Apostles, whose Understandings were fill'd with divine Radiance, whilst they were in a state of Darkness and Obscurity, and whose Minds were stretch'd by holy Inspiration beyond the size of vulgar Intellects, must feast on more delicate Pleasures, than other Believers of darker Faculties, and a grosser Apprehension. And in a word, it may pass for certain, that the most resplendent Glories illuminate the most perfect Spirits, and that Felicity is ever proportionable to the Capacity of the Recipient, in the World of Joys.

AND

AND as for the latter Branch of the Enquiry, whether the Happiness of Separate Souls consummates at the Commencement of it, or is always growing and accumulative? I recede from that common notion of *saturating Bliss*, and chuse rather to advance that there is a continual Succession of Enjoyments, and an eternal Amplification of the Appetites in the glorify'd State. Because by such an Idea of Happiness as this, it is represented as a boundless Pleasure, and ever growing more perfect. Hence I suppose that all the spiritual Orders strive to rise upon the Scale of Excellence, and to draw nearer and nearer the Source of Pleasure at God's right Hand for evermore. The Cherubims have begun the Flight, and soar towards the purest Fountain; and inferior Ranks come after in a bright Procession, to occupy by Turns the elevated Stations, relinquish'd by those for higher Eminences. And this Commovement of Spirits, to distinct and ever-rising Glories, is more perfective of finite Happiness, than a full Contentment and Complacency with the greatest Enjoyments yet obtain'd: For in closing their Appetites and Fruitions we bound and contract their Bliss, which doubtless is infinite in Degrees, as well as in Duration.

ENQUI-



ENQUIRY IV.

What are the Signs and Symbols of Conception among Blessed Souls? As also what are the Scientifick Faculties of Separate Understandings? And wherein consists the Brightness and Perfection of Celestial Knowledge?

CONCERNING the first Part of the Enquiry, I maintain, that Separate Spirits exchange Conceptions by vocal Symbols, having a Faculty to receive and excite sonorous Sensations, even after they are stript of their Bodies, and depriv'd of the material Organs. And the Postulate must be granted, if we consider that a Spiritual and an Organical Sound appear to be but Acts of the same Faculty, somewhat exerting it self in a different Manner. Our Words and Sounds flow thro' Organs to the Perception of those about us, and there is Mechanism us'd in their Passage and Transmittance: But then when Mechanical Powers have done their utmost, push'd their Effects to the Brain, and given the Nerves the ultimate Concussion, the Sound at last must enter the Mind by the Force and Energy of the Spiritual Faculty; because the Soul is inaccessible to all material Assaults. And this makes it plain to me, that Spirits may utter Immechanical Language, since Sounds are generated only in the Soul, where no Mechanical Cause does operate. And consequently tho' during

ring our Conjunction with Materiality, the Auditory Organs must be put in Motion, before a Sound can reach the Soul, yet the Sonorous Perception is not immediately and necessarily effected by a material Power. Wherefore I think a Separate Soul may use Vocal Symbols of Conception, and exert the Sounding Faculty in greater Elegance and Pompousness, than when it spoke thro' earthly Organs, and made these the Conduits of Sounds.

HAVING touch'd upon the Marks and Symbols of Conception us'd by Blessed Souls in Heaven, the next thing to be done, is to shew, *What are the Scientifick Faculties of a Separate Understanding?*

AND the *Scientifick Faculties* of a Separate Understanding, are *Sensation*, the *Pneumat-Ideal Faculty*, and *Reflection*. These we conceive to be the principal Operations of all Separate Intelligences, and the Windows that open on them in an after-State, to let in the Light of Knowledge.

SENSATION in a Separate Soul, is that Faculty and Power whereby it gets the same Perception of material Objects, as it obtain'd of them by the Senses, when they made a Breach in the Brain, and rush'd thro' that into the Understanding. And it presents Ideas to the Mind similar to those we conceive in Dreams and nocturnal Visions, when outward Hands are at Rest, and the Organs lockt whereon they work. We find that when the animal Spirits are stopt in their mysterious Progress, the Mind is oftentimes as sensible and operative, as it could be at the Alarum of the Senses put into the briskest Agitation: For then we behold *Peter* and *John* and other

ther Individuals, then the Soul is transform'd into Pleasure and Pain, Joy and Sorrow, and other Passions, and then we receive Ideas of Bodies and their various Qualities, in the same Mode of Thoughtfulness, as when we look thro' external Windows on the Objects of Sensation. 'Tis the self-same Faculty that now considers material Objects, which furnisheth the Mind in the Separate State with such Sensations of corporeal Things, as are conducive to its Happiness, and lie in the way to Perfection.

By this Faculty, the Soul in its Separation perceives the *Glorified Body* of the *Messias*, St. *John's Apocalyptick Objects*, and the Wonders of the *New Jerusalem*. By this Faculty, a Separate Intellect penetrates into the inmost Constitution of corporeal Substance, the Mother and Parent of sensible Knowledge, and observes the Qualities essential to general and universal Matter, and the Properties that are wrought into the Fabricks of particular Bodies, as also what Effects these produce on one another: By this means it acquires a Stock and Treasury of simple Ideas, brought from their native and original Mines, purify'd from obscure Alloys, and disentangled from other Objects, where-with ours are often intermix'd, and present us only with seeming Representations.

WHEN the Soul forsakes its dark Residence and flies up to the Regions of Glory, Matter puts on another Countenance, and becomes one of the Objects of felicitating Knowledge: For there its old Notions of Bodies are reform'd, and its new Ideas grounded upon Certainty; there it beholds Extension, not a relative but an absolute Quality reduc'd to a fix'd Standard and
its

its own real Dimensions. This appears variously to mortal Creatures, according to the different Make and Situation of their optick Organs: But a Spirit states its precise Boundaries, and calculates all the Degrees of Difference between its absolute and relative Appearances; there Impenetrability is not an empty blank Idea, but the Picture is drawn on the Mind that represents it as it is; there the gravitating Force of Matter does not seem a dormant Power, but its Briskness and Activity is discoverable, and the Degrees thereof made apparent that invigorate each Body from the Centre of the Earth to the highest Star.

THEN as for Specifick Substances, Blessed Spirits unfold by Sensation, their real and internal Essences, which is a Part of natural Knowledge, becoming a *Cherubim* or a *Seraphim* to understand. We see but the Surface of Corporeal Beings, and not that inward Aspect and Construction of Parts, whereupon their essential and real Qualities depend. Wherefore tho' we call Gold, a yellow, fusible, malleable, and fix'd Body, and the most ponderous of all material Substances, yet in this Definition we touch only the nominal and apparent Essence, there being as little Connexion and Correspondency in Nature, between the internal Constitution of golden Substance and these secondary Qualities annex'd to it, as there is between the same Body, and the remotest Object the Eye hath yet discovered. But Saints exalted above the Sphere of Intermixture, view this and all other Bodies in their natural and inherent Colours, and know that in the present Oeconomy of Nature, Things are so mix'd and complicated together, that of
Neces-

Necessity they must interchange their Qualities, and assume quite other Appearances, than what would be observable concerning them, if each Body was parted from its Neighbours, and had a Separate Circle of Activity and Existence. They are conscious that if such a Partition was but made, Gold would gravitate as light as Air now does, and restore to the *Æther* the borrow'd Matter that caus'd it to preponderate other Bodies. That then it would perspire the shining Unguent, which tingeth it with its Specifick Colour, cementeth closely all its Parts in a State of Consistency and Hardness, and slackens them likewise in Fluidity. And that upon such a Depredation of its apparent Qualities, a new Race would be produc'd of different Features from the former; but immediately resulting from a real and an internal Essence. For certain it is, that however perfect and entire many things seem in themselves, they oftentimes derive from other Parts of Nature, that for which they are most taken Notice of by us: Their observable Qualities, Actions and Powers are owing to something without them, and there is not so perfect and complete a Part (says Mr. *Lock*) that we know of in the Creation, which does not owe the Being it has, and the Excellencies of it, to its Neighbours. Outward Objects in their present Posture make a counterfeit Appearance; and the gayest and the richest Creatures wear least of their own Produce. This Theory of Material Substances is a Spark of Beatifick Knowledge, that casts as bright a Splendor from it, as *Mathematical Evidence Intuitive*: For thereby the Original and conceal'd Dress of Specifick Substances appears as different from their outward

The Intermediate State

Complexions, as a Circle does from a circumscrib'd *Ellipsis*, wherewith it hath no necessary Co-existence, or Connexion in Nature.

THE Faculty of Sensation being thus explain'd in Separate Understandings, which fronts the Material World, and sets the Objects thereof in a true Situation for informing the Judgment about them, and inflaming the Heart with Praise and Thanksgiving for such an admirable Production of Power and Wisdom: The *Pneumat-Ideal Faculty*, is the next in Order that succeeds.

AND this is another Operation of Separate Intellects, and a Window, thro' which they discover a larger and more beautiful Field of Knowledge, than that I have been describing. For thereby they contemplate the Spiritual World fill'd with the immediate Presence of God, and abounding with other Intellectual Beings.

THE *Infinite and Almighty Spirit* is seen in the Perfection of his Nature, and clear'd of all those Obscurities wherewith he was overcast in sinful Understandings. 'Tis but a small Part of the *Glorious Object* that's expos'd to Mortal Observation; but the *Spirits of Just Men made perfect* form bright and extensive Ideas of the God-head, and have their Thoughts, as it were, swallowed up in the Immensity of the Divine Essence.

AGAIN, the Various Ranks of Celestial Creatures fall within the Cognizance of this Power: It surveys their Natures and Operations, and the Sublimity of their Life.

THIS Faculty likewise extends itself to Separate and Incarnate Spirits; it beholds their Understanding, when struck with a new Impression,

pression, the Agent that applies the Seal, and the Method of Performance. It sees the Will looking round its Objects, and clasping that in the closest Embraces, which promises the greatest Pleasure. And in a Word, this is the Operation, that perceives all the Modifications of Souls, both as they are Moral Beings, and Objects of Philosophy.

AND for enlightning of these Particulars let it here be animadverted, that as upon our first Entrance into this Material World, the Faculty for perceiving external Objects display'd itself in the Soul, wherein it was pre-existent; so against our Second Nativity and happy Deliverance from the Body, a Womb of Sin, Darkness, and Obscurity, in which we are still detain'd, the conceal'd and *Pneumat-Ideal Faculty* will throw off its present Covering, and turn itself to Immaterial Beings. It is by a Faculty of the Soul that we now perceive Objects about us; and by this other Faculty of the Soul, which at present does not exert it self, we shall be as conscious of the Propinquity of Spirits, as now we are of the Neighbourhood of Bodies and external Things. And how clear soever our Perceptions may be, of Objects that occur to the Senses, yet Spiritual Objects will be as obvious, when the Partition is broken down that stands between us and Intellectual Creatures. It being as practicable for Separate Spirits to manifest mutual Presence, as it is for Human Souls to discern circumambient Bodies. When we change our Mortal State, Spiritual Objects will affect us, and consequently there must be a Faculty in the Soul to perceive them.

The Intermediate State

THE third and last Inlet of *Beatifick Knowledge*, is the Faculty of *Reflexion*, which reviews, combines, abstracts, and compares Ideas, convey'd by the former Operations to the Understanding.

WHEN the Mind resumes the Contemplation of an Idea that hath been laid aside for a Time from Perception, this Act is call'd *Memory* or *Remembrance*, and thereby all Ideas of Spiritual, Corporeal, Moral, and Mathematical Objects are recall'd and represented as often as Occasion requires.

WHEN two or more Ideas are combin'd together, the Composition is call'd a *Complex Idea*, and such are all the Ideas of Modes, Substances and Relations.

WHEN an Idea is rescinded from the Ideas of Time, Place, and real Existence, or other concomitant Ideas, and is made the Representation of several Particulars for the hasty Dispatch of Knowledge; this Act of Reflexion is denominated *Abstraction* and *Universality*, and after this manner the Ideas of Whiteness, Vegetability, Animality, and all other Generals, are delineated.

THESE various Acts of Reflexion are exerted by Separate Spirits in greater Perfection, than is compatible with the * Darknefs and Obscurity, wherein our Faculties are involv'd: For they retain in their Memory every Ideal Being that comes before them; In Composition, no Ingredients are unknown, to baulk or perplex their Knowledge; but all the Parts are

* To the Imperfection of these Faculties Mr. Lock imputes much of the Obscurity of our Knowledge.

effulgent that they combine and unite; and in Abstraction, they neither fall short of, nor out-reach the Boundaries of the Universals, which are abstracted by them.

THE Comparison of Ideas is another Act of the *Reflex* Faculty, call'd *Intuition* or *Original Knowledge*, from the immediate View unbodied Intellects have of the Agreement or Disagreement of their Ideas, when they compare them together. All Ideas lie as open to those, as Black and White do to us, a Circle and a Parallelogram, a Cube and a Square, Two doubled and Four, that as soon as put together, shew their Correspondence or Incompatibility. And that bright Sunshine, which only glanceth a little on the Surface of our Understanding, forceth itself into every Chamber of their Hearts, and enlightens the whole Ideal Train with such Resplendency and Evidence, as that at the first Sight of any two Faces they may discern the Resemblance or Disagreement. Intuition goes but a short Way with our Comparing Faculty in the Discovery of Similitude and Dislikeness, and just when we have taken a few Steps in the Repository of our Ideas, it withdraws its Light, and leaves us in the dark, about the greatest Number of their Appearances. But in the Mansions of Beatitude above, it is a golden Key for all Objects, a direct Blaze that falls upon them, and constitutes the Brightness and Perfection of *Celestial Knowledge*.

DEMONSTRATION, tho' it be a comparing Faculty in Human Creatures, and a larger Source of Knowledge than Intuition and immediate Radiance; yet, because it is a darker Evidence, it will be extinguish'd at the Dawn of Glory.

Our Doubtfulness when the Comparison commences, the Pains and Application requir'd to find out intermediate Ideas, to range them in due Order and Disposition afterwards, to perceive their Connexion and Coherence, and to spin forth the Inference from the Premises, and after all this is done, the Obscurity left upon the Objects, when we have perceiv'd them dimly in a Glass: These, I say, are unanswerable Reasons for deposing the Demonstrative Faculty in the better Existence, and advancing Intuition to its Place. Wherefore I believe, that Spirits perceive with more Exactness, if two Houses are of equal Longitude, by the immediate Comparison of their *Bases*, than Men can discover by a Yard, wherewith they measure the Equality. In Intuition there are no Hind'rances or Obstructions to pass thro' to Light and Evidence, and no dark Mirror to marr the Distinctness of the Objects, and tarnish the amiable and flaming Lustre, it sprinkles always upon Truth. A blessed Mind, upon the first Essay of this Faculty, perceives whether the Ideas examined are different or the same, which is as high a Degree of Knowledge as a finite Intellect can reach. It being a Ray of Omniscience, of the simple, glittering and uncompounded Knowledge, that is, the Eye of the Supreme Intelligence, who sees all things intuitively, and without the Reflections of intervening Light.

INTUITION, how it breaks thro' its present Inclosures and irradiates the Demonstrative Province, how it diffuseth it self on all Objects that come within the Circle of Knowledge, and shews whether they correspond or disagree, needs not appear very mysterious, if we consider that

in

in a State of Happiness, the Faculties of the Soul will be exalted above the human Pitch, and set upon a higher *Basis*; whereby it will come to pass, that what Things are alike in Reality, must be view'd in immediate Conformity, and for the Growth and Improvement of Knowledge, every *Medium* shall be displac'd that intercepts the Intuitive Sight. When this Enlargement of Perception is effected, the Mind will soar above its former Heights, and trace out Lineaments in Ideas, that before were either hidden or confus'd. Then it shall be able to determine the Equality or Difference of Length in two distant Edifices, from the immediate View of their Sides, without adducing an intermediate Measure of Extension, as an Evidence and Proof. Then it shall decide the Proportion between the Square of the *Hypothemuse* of a right-angled Triangle, and the Summ of the Squares of the other two Sides, as readily by immediate Intuition, as it ascertains the Relation between the *Area* of a Circle, and the Summ of the *Areas* of its dimidial Parts, by the like Rays of Knowledge. And in the Palaces of Light and Blessedness, not only Mathematical Verities, but also the abstrusest Propositions of Morality and Religion, the most complicated Operations of God, and other intelligent Beings, and the most intricate Labyrinths of Predestination and Providence, will be all unravell'd by the intuitive Faculty. For there every Object is transform'd into a Tree of Knowledge, having its Attributes, Powers and Properties so distinctly woven about its Essence, as that the Relation between them can be immediately perceiv'd. And there the various Influences stream-

ing from the Supream and subordinate Beings, like limpid Chrystal Rivulets, conduct a Soul to the final Extent of their Progress, and shew what Obstructions or accelerating Forces they meet with in their Motions, by one continued and unbroken Ray of Evidence. So extensive is this bright Scheme of Knowledge in the superior Residence of Souls, that it spreads itself like Lightning over every Science, and devours the fainter Lights. Intuition is the Sun of the Heavenly Firmament, and God sheds as much of this Evidence on Separate Intellects, as they can sustain and behold.

HAVING explain'd the Signs and Symbols of Conception among Blessed Souls, display'd their Scientifick Faculties, and cut the Way to the Spring of Celestial Knowledge, we are forc'd upon the Review of all to exclaim, O how sweet and melodious is that Language which is spoken by pure Spirits! And how clear are their Ideas and Conceptions! How Musical are their Sounds! And how wonderfully are the Pictures drawn, that embellish their Understandings! Their Sounds are animated and softned by the Divine Trumpet in Conveyance, and ravish and enchant the Minds that are affected with them. Their Ideas brighten the Objects whereof they are Representatives, and all their Predications shine with Evidence irresistible. Their Vocal and Intellectual Charms are inimitable by human Faculties; for our Corporeal Organs impress a Harshness and Indelectancy, on the most melodious Sounds the Soul emits, and our Conjunction with a sinful System forms a Cloud in the Understanding, that ob-

structs

structs our View and Observation of the enlighten'd and blazing Face of things.

THIS Happinels of unbody'd Spirits, with Reference to their Sounds and Knowledge, is notably set forth by St. Paul, in the following Words to the *Corinthians*. *I knew a Man in* ^{2 Cor. xii.} *CHRIST* *about fourteen Years ago, (whether* ^{2, 3, 4.} *in the Body or out of the Body I cannot tell, GOD knoweth) such an one caught up to the third Heaven. And I knew such a Man (whether in the Body or out of the Body I cannot tell, GOD knoweth) how he was caught up into Paradise, and heard unspeakable Words, which it is not lawful for a Man to utter.*

THERE cannot be a greater Confirmation of the Truths that have been spoken, than the Testimony of an Apostle, telling us that the Sounds of Paradise were unutterable on Earth; and that Knowledge in the third Heaven, was too exalted, dazzling, and illuminative, to be defined by the ordinary Ideas of those, who were Strangers to his Discoveries.

ENQUI-



ENQUIRY V.

Whether Good and Virtuous Souls, upon their separation from Terrestrial Bodies, transmigrate into a subtiler Corporeity; and are set into living Frames of Air or Æther, as the Vehicular Hypothesis represents?

INSTANTLY, I might commence a Negative Response to this Enquiry: But that I may not be suspected of mis-shaping the *Hypothesis* it puts up to Examination, or obliterating the Features of Truth, I shall first draw it in its most advantageous Figure and Appearance, and afterwards proceed to expose the Spuriousness of its Conception and Birth.

AND whosoever would see the Vehicular *Hypothesis* represented in all its Decoration and Ornament, may peruse the following Passages, extracted from *Dryden's* Life of *Plutarch*, wherein there is singular Art and Contrivance, to render this Notion amiable and attractive, apply'd by the *Cheronean* Philosopher.

* Life of
Plutarch,
P. 23.

“ LEAVING the Soul of *Plutarch* (* says
“ the foremention'd Writer) with our charita-
“ ble Wishes to his Maker, we can only trace
“ the rest of his Opinions in Religion from his
“ Philosophy: which in the general we have
“ said to be Platonick, tho' it cannot also be
“ deny'd,

“ deny'd, that there was a Tincture in it of the
 “ Electick Sect, which was begun by *Potomon*
 “ under the Empire of *Augustus*, and which se-
 “ lected from all other Sects what seem'd most
 “ probable in their Opinions, not adhering sin-
 “ gularly to any of them, nor rejecting every
 “ Thing. I will only touch his Belief of Spi-
 “ rits in two Treatises of Oracles, the one con-
 “ cerning their Cessation, the other why they
 “ were not given in Verse as in former Times.
 “ He seems to assert the *Pythagorean* Doctrine
 “ of the Transmigration of Souls: We have
 “ formerly shewn that he believ'd the Unity of
 “ the God-head, whom according to his Attri-
 “ butes he calls by several Names, as *Jupiter* from
 “ his Almighty Power, *Apollo* from his Wisdom,
 “ and so of the rest; but under him he placeth
 “ those Beings, whom he stiles *Genij*, or *Demons*,
 “ of a middle Nature between Divine and Hu-
 “ man: For he thinks it absurd that there
 “ should be no Mean between the Extreame of
 “ an Immaterial and a Material Being: That
 “ there cannot be in Nature so vast a Flaw,
 “ without some intermedial Kind of Life par-
 “ taking of both; as therefore we find the In-
 “ tercourse betwixt the Soul and Body to be
 “ made by the animal Spirits, so betwixt Divi-
 “ nity and Humanity there is the Species of De-
 “ mons; who having first been Men, and fol-
 “ lowing the strict Rules of Virtue, to the pur-
 “ ging off the Grossness and Feculency of their
 “ earthly Being, are exalted into those *Genij*,
 “ and from thence either raised higher into an
 “ *Ætherial* Life, if they still continue Virtuous,
 “ or tumbled down again into Mortal Bodies of
 “ Flesh,

Pag. 27.

“Flesh, after having lost that Purity, which
 “constituted their glorious Being.
 AGAIN, he introduceth *Plutarch*, speaking
 to this Effect: “There are many Islands
 “which lie scatter’d about *Britain*, after the
 “manner of our *Sporades*: They are unpeopl’d,
 “and some of them are call’d the Islands of the
 “*Heroes* or the *Genij*: One *Demetrius* was sent
 “by the Emperor (who by Computation of Time
 “must either be *Caligula*, or *Claudius*) to discover
 “these Parts; and arriving at one of the Islands,
 “next adjoining to the foremention’d,
 “which was inhabited by some few *Britons*
 “(but these held sacred and inviolable by all their
 “Countrymen) immediately after his Arrival,
 “the Air grew black and troubled, strange Apparitions
 “were seen, the Winds rais’d a Tempest,
 “and fiery Spouts or Whirl-winds appear’d
 “dancing towards the Earth. When these Prodigies
 “were ceas’d, the Islanders inform’d him, that
 “some one of the Aerial Beings superiour to our
 “Nature ceas’d to live: For as a Taper while yet
 “burning affords a pleasant harmless Light, but
 “is noisome and unpleasant when extinguish’d,
 “so these *Heroes* shine benignly on us while
 “they live, but at their Death turn all Things
 “topsy-turvy, raise up Tempests, and infect the
 “Air with pestilential Vapours.”

THUS did *Plutarch* refine and adorn the *Pythagorean* Doctrine of Transmigration of Souls,
 and patronize it to the utmost stretch of his
 Reason, believing pure Spirituality applicable
 only to the Infinite and most Perfect Being, and
 not to finite and created Intelligences, which
 he

he could not conceive disjunct from Mechanism, without subverting that Order and Symmetry of the Creation, that universally seem'd to be establish'd. And tho' others have endeavour'd to cultivate this Opinion, by raising the future Material Life above Mortality and Sin, yet herein they more betray the Weakness and Infirmary of their Understanding, than improve the *Hypothesis* in the least. For upon Supposition that Air and *Æther* could be converted into animal Systems, there is nothing to hinder their being as concupiscible and mortal Bodies, as those we now are in.

THE *Hypothesis* then being coloured by *Plutarch* to as great a Perfection as it hath been done by any modern Hand, let us enquire, whether this apparent Beauty will stand the Test and Probation, and whether it be reasonable to suppose, that there are Aerial or *Ætherial* Vehicles fitted up for the Reception of our Souls, when they quit their Bodies? And I confess, I have so great a Veneration for this renown'd Sage, that if his Aerial and *Ætherial* Frames were not both unnecessary Appendages to Souls in the Intermediate State, and also uninhabitable, nothing less could have prevail'd upon me to lay his Authority aside in this Disquisition, which I so much reverence in the next, as when Reasonable shall be shown. But Truth overruling all other Motives to Esteem, I must dissent from an Opinion wherewith that is interfering, tho' espous'd by one of the most nervous Writers that appear'd on the Stage of antient Time. And that this is not a vain and groundless Cavil, but an equitable Charge and Arraignment, the subsequent

sequent Particulars will fully evince and demonstrate.

I. AERIAL or *Ætherial Systems* are unnecessary in the Future Existence, because the Soul can operate without them; contrary to what the *Hypothesis* reconditely implies: The chief Drift and Scope of which, is to provide for the Security of our Perceptive Powers, when their present Fence is broken down and levell'd with the Dust. If the Soul were only a Modification of Matter, or deriv'd its Sensibility immediately from Organick Structure, it would be requisite thus to make Provision for its Safety and Continuance, upon the Dissolution of our earthly Substance; but since it is distinct from Matter, why it should be adjoyn'd at Death to another Body, is beyond our Thoughts to comprehend. Even in this State of Materiality and Composition, it is impossible to account why the Body should affect the Mind in so many of its Operations: For tho' we know by Experience that the Mind is affected with every Impression made on its outward System, yet we must also acknowledge at the same time, that it is not the Nature of Things themselves, but the Pleasure and Appointment of the Creator that establisheth such a Communication between two Substances so distinct and opposite. And when all comes to all, there is nothing in the Understanding which is the immediate Workmanship of the Body and external Beings, and there is nothing there that hath an absolute Dependence upon material Powers: For neither the Sun, nor a Violet, nor any other exterior Objects, are the immediate and efficient Causes of the Sensations we feel within us, when they operate on our Bodies

Bodies without. Such Effects then must necessarily proceed from the Energy of * an Immaterial Agent, which always acts and exerts itself at the Presence of a material Cause. And this is that Spiritual Agent, that presideth over our passive Faculties, and openeth the Internal Senses at the Sollicitation of outward Objects, and also without their Importunity, as happens in the Dreams of Night. And this is that powerful Agent, which by affecting us with Pleasure and Pain, and forming Ideas of Sensible Objects and their Qualities on the Understanding, makes us conscious of our own Materiality, and its Correspondency with contiguous Bodies. In which Consciousness of external Impressions on our Bodies, occasion'd by the Application of Material Things unto them, and the internal Effects produc'd at the same Time on our Minds, consists the Union of the Soul and Body, and their reciprocal Relations. And these Causes and Effects must be kept asunder and unconfounded, if we would know any Thing distinctly either of the Animal or Mental Oeconomy: For tho' they are co-existent in Time and Place, yet they cannot unite and intermingle, the different Subjects in which they inhere debarring all immediate Intercourse, and confining the material Causes and Effects within the Brain, or the Corporeal Sensory, and the correspondent Sensations within the

* We believe that this Agent is a finite Spirit, and not GOD himself, according to Father Malebranch. The Demoniacs in the Gospel receiv'd Sensations from those Evil Genij by whom they were possess'd; and we also are passive to Spirits, that have a better Disposition.

Soul where they were conceiv'd. And this seems Proof sufficient of the present Independency of the Soul on the Body, as to the Power of Perception, since a Spiritual Agent must interpose before we come to know what Things are without, and what they are doing. And consequently if the terrestrial System be not immediately conducive to Sensibility, what Reason shall we urge and assign for the Soul's transmigrating at Death into another Body, for the Stimulation of its Powers. For Perception being the Effect of a Spiritual Agent, doubtless that Agent can modify all our passive Faculties, without the Co-operation of animal Organs, or any Material Cause concurring. But this is not all, for

2. It may be demonstrated from the essential Properties of Air and *Æther*, that they are naturally incapable of being converted into Systems, such as Happy Souls may inhabit after they are here dislodg'd. And to begin with the Air, according to reiterated Experiments try'd upon it, it is an Elastick Springy Fluid, that upon any Compressure of its Parts, acquires an Aptitude and Tendency, to resist the Blows of impinging Bodies, and return them with a mighty Force, when violently receiv'd. Now allowing the Parts of this Elastick Element circumtorted, and so constru'd together, as to form a living Fabrick, I say that herein an inclos'd Spirit cannot fitly be accommodated, nor exert its Faculties with that Convenience it was wont to do in an earthly House; because it must derive its Sensibility either from a slow or violent Percussion of the Sentient Parts, which Suppositions will

will vanish, if we look forward to the Absurdities that flow from each. For if the Aerial Sensory is but gently press'd, like a Human Brain in its best Disposition, the Sensitive Fibrills will remain inflexible at so easy a Shock and Percussion, as is evident from the Figure *A* that follows;



which being a Sensitive Fibrill consisting of four Corpuscles, if the impellent Force strikes it slowly, as the animal Spirits smite a Human Sensory, the Elastick Corpuscles can withstand the Impulse, being the strongest Particles in this Composure, by reason of their frequent Roundings and Circumvolutions about the Spiral Centres. And consequently, a Sensory, where many such Fibrills are complicated and interwoven, would be entirely useless and inorganical in Relation to an inhabiting Soul, which for want of a sufficient Motion to agitate this Aerial Source of Sensation, must remain inoperative and lethargick for ever. A Fiercer Impulse than this then is requir'd to subdue the Obstinacy of Aerial Fibrills, before a Soul becomes wakeful and sentient by any Impressions made upon them. Which leads me to examine, to what Degree of Sensibility such a Motion would rouse the Soul, that should change the Figure and Situation of any Corpuscle in the Figure *B*.



And in order to determine the Perceptibility arising from such a Concussion of the Sentient
D Parts,

Parts, let us suppose the Fibrill compos'd of seven Corpuscles, and the Impellent Cause to impinge against the 4th, so as to inflect its Surface, or change it into an oval Shape : Then it's evident that by this Action, the incurvate or oblong Particle would disengage itself from the adjacent Parts, and at the same Time press them to a closer Contact, than what was natural in Rest and Immobility. From whence must proceed a complicated Pain, occasion'd by a Distention and a Constriction in the same Fibrill at the same Time ; a Distention of that Part represented by the Corpuscle C, and a Constriction of those Parts lying beyond it. The oval Particle thus shooting off the neighbouring Corpuscles on both sides, is accompany'd by some Degree of that Pain, which the Soul feels in its Incarnation, when the Body is rack'd in all its Parts, and the Nerves pluck'd from the *Medulla Oblongata*, the common Centre in which they terminate. And by the Elongation of the same Corpuscle, the ultra-adjacent Parts being screw'd and press'd together, in the Act of Collision, those Pains must ensue thereupon, that attend Convulsions of the tetanous Kind, proceeding from too great a Contraction of the Nervous Substance. Therefore such a powerful and irresistible Cause, as these Fibrills require to vibrate them, would pour into a Soul more dolorous Sensations than we are able to imagine. For if we are now instantly disorder'd upon any Excess of Motion, raised in soft medullary Filaments that yield easily to impellent Powers, what must these Torments be, arising from the Encounter of a most obstinate Percussion and Resistance ? Certainly a Soul thus embody'd could never enjoy a Moment of Indolence ; for
from

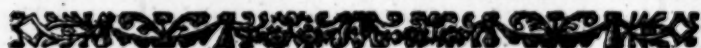
from what is observable concerning Aerial Corpuscles included in a distended Vesicle, how violently they resist a compressing Power, we may reasonably conjecture that the slightest Impression on an Aerial Sensory might create a Distraction in the Soul remediless and inappeasable. And from all these Things it is obvious, that Aerial Organism is inconsistent with Glory and Happiness, since it tends either to smother up the Soul in Insensibility, or to make it endure Pain and Uneasiness; according to the easy or forcible Percussion of the Sensitive Fibres by Impulsive Causes.

AERIAL Vehicles being therefore but imaginary Fabricks, let us see if the *Æther* be a fitter Element for the Formation of living Bodies, wherein Blessed Souls may be accommodated in a State of Tranquillity and Repose? And I doubt not but I shall be able to prove, with incontestible Evidence issuing from its inherent Qualities, that it hath a natural and an incurable Indisposition for a blessed Frame and Contexture of Parts.

THE *Æther* is known by its Effects, to be a volatile and restless Fluid, that surrounds and encounters all other Bodies, and by a Kind of an Immensity overspreads in some Degree or other the whole mundane Space. It is that elemental Fire that dissolves the most coherent Metals, shakes the ponderous Bowels of the Earth, roots up the Adamantine Mountains, and which if it were as dense a Substance, as the Body of the Sun from whence it flows, would kindle the Conflagration of this World. And therefore it is evident, that *Ætherial* Particles, when compaginated together, must constitute a Metallick
D 2 Body,

The Intermediate State

Body, the most dolorous Vehicle for a Separate Soul of all that are producible. For what Fluid, but the Ætherial Element, hath Briskness enough and Activity to agitate a Sensory endow'd with the utmost Solidity and Coherence? And if the Animal Spirits of this tenacious Body are of an Ætherial Temperament and Disposition, can there be an End of those Torments which we may expect concomitant? Doubtless a Soul incarcerated in such a System, where Fire and Flame is the circulating Fluid, must receive perpetual Sensations of Combustion, and groan under Torments insupportable. And there wants no more to be said, to overthrow Ætherial Vehicles, since they are as inconsistent as Hell itself, with the State of the Blessed.



ENQUIRY VI.

Whether there are any Grounds of Assurance for believing that some Happy Souls have been incorporated after Mortality? And if there is certain Evidence hereof, what Sort of Bodies did they assume, when they return'd to the World? And what was the End and Design of their appearing to the Living?

THERE are very strong Grounds of Assurance for believing that some happy Souls have after Death been invested with Bodies, commonly

monly call'd Apparitions, for both the Senses and Traditional Testimony concur to verify this Opinion.

THE Senses comprehend the general Symptoms of Visibility, and Ghostly Circumstances attending: And by Traditional Testimony, I understand a Relation faithfully deliver'd by a credible Author.

AND to begin with the Symptoms of Visibility: Whosoever perceives an Object thro' the Organs adapted to Visible Objects; if his Eyes are open when he sees it, as at other Occasions of wakeful State; and if he be in sound Health of Body, and hath the entire use of his Mind, he may believe upon the greatest Assurance attainable by his Faculties, that there is a Cause operating without him, which the Organs themselves could not produce: For to perceive an Object thro' the Organs of Sight, is as sure an Argument of its outward Existence, as that whereby we prove there are Stars in the Firmament, and Mountains on the Earth.

2. IN all outward Visibility, the Idea as it were forceth itself into the Mind, and intrudes upon us whether we will or no. Thus while we turn our Eyes towards the Sun, we cannot avoid having the Idea he produces in us, nor can it be laid aside at Pleasure, like other Ideas in the Imagination and Memory; but so long as we behold it, we are incapable of entertaining any other Idea at the same Time. In like manner, when a Man looking straight before him, discovers an Object suppos'd to be an Apparition, it's plain that that Idea makes a forcible Entry into his Understanding, and will withhold his Attention from all other Objects, as long as it

remains in Sight. And therefore he must needs conclude, that it is some exteriour Cause, and the brisk acting of some Object without him, whose Efficacy he cannot resist, that produceth that Idea against his Consent and Choice. He is sure it is not bare Imagination, for there is no Body who doth not perceive the Difference in himself, between contemplating the Sun, and this very Object in his Memory, and looking upon their Ideas convey'd thro' the Visional Organs. And therefore he hath certain Knowledge, that they are not Creatures of his Mind, and Fancies only within him; but that Objects existing without, are the Causes of those Ideas.

THE first Step being taken towards the Tryal of an Apparition, which is to know whether it is an outward Object, or only a Birth of the Imagination; the second succeeds, whereby the Legitimacy of this Object is determined, and Real Apparitions are distinguish'd from those of the delusive Kind, that too frequently abuse vulgar Belief. And for Direction in this other Advance of our Discovery, one at least of the following Circumstances must come forward, or all be wanting, before we can certainly inform our selves, that an Object is, or is not, a real Apparition. 1. If it's view'd in a Station the Spectator saw both vacant and occupy'd at one Perception. 2. If it makes its Access to, or Recels from him, thro' such dense and compacted Substances, as are impenetrable by Human Creatures. 3dly, If it hath the Voice, Genius and Likeness of a deceas'd Friend and Acquaintance: or 4thly, If it discourseth of past Transactions conceal'd from the Intelligence of others. If any of these Circumstances, I say, appears, it
sufficeth

sufficeth to denote to a Spectator the Legitimacy of his Object, and with the preceding Symptoms of Visibility, gives him the greatest Certainty of Sensible Knowledge, of having seen a real Apparition. 5thly, If an uncommon Object prophesieth of an Event, and that accordingly comes forth out of the Womb of Providence, or if upon its Appearance, a surprizing Accident ensues, in either of these Cases, the Spectacle is genuine and legitimate.

THE second Ground of Assurance for believing that some Apparitions have had a real Existence, is *Traditional Testimony* and *Record*, which tho' it falls short of that Light and Evidence that blazes on *Sensation-Proof*; yet when convey'd by a creditable Witness, it amounts to that Degree of Knowledge, which is stil'd by us *Historical Certainty*; a sufficient Conviction in other Matters, and therefore should take Place in this: For to refuse the Voucher's Testimony, if a Person of Honour and Veracity, about an Object occurring to his Senses, and discovering itself a Phantom by attendant Circumstances, would give a mighty Shock to all Traditional Knowledge, and for ever render it uncertain. And whosoever discredits such a Relation, may equally condemn all Proofs but Sense and Demonstration.

WHEREFORE, tho' the Plurality of Mankind is apt to speak irreverently of Apparitions, by calling them the Creatures of a fearful and credulous Mind, Delusions of the Fancy, and the like, let us seriously consider with our selves, the Grounds of all Traditional Knowledge; and if we find these to concur in supporting the Existence of some Ghostly Objects, no higher Evi-

dence can be expected afterwards, but Sensation spoken of above. It's true, we are not bound to believe the Legitimacy of every Apparition that is the Subject of popular Discourse; for I am satisfy'd, there are numberless Impostures, that never had a real Existence: But to disbelieve the Existence of an outward Object, attested by one of untainted Credit, who affirms that the Idea entred into his Mind in the natural way of Visibility, and exhibited one or more of the Characteristicks denominating a Ghostly Presence, argues such a Distrust in the Doubter of his Fellow-Creatures as deserves the utmost Contempt: For he scruples to take those Evidences, that in Cases of Morality and Justice would pass unsuspected. And I think whosoever are so Sceptical and incredulous as to contest the Existence of Ghostly Objects, because thereof they have not been Witnesses, may upon the same Footing disprove all antient Histories, and modern Occurrences no less, at any Distance from their Senses. And surely they cannot be affronted, tho' their Testimony should be questioned, concerning Foreigners whom they had seen, and beheld itinerant among them.

WHAT hath been said on Apparitions is applicable to all our Stories, and will serve to inform us, which are certain, which are probable, and which incredible and false.

AND now to adduce some Instances of infallible Veracity concerning Ghosts and Apparitions, I shall begin with that of *Samuel*, thus recorded in the Holy Writings.

And

And Samuel said to Saul, why hast thou disquieted me, to bring me up? And Saul answered, I am sore distressed; for the Philistines make War against me, and God is departed from me, and answereth me no more, neither by Prophets, nor by Dreams: Therefore I have called thee, that thou mayest make known unto me what I shall do.

1 Sam.
xxviii. 15.
16, 17, 18,
& 19.

Then said Samuel, wherefore then dost thou ask of me, seeing the Lord is departed from thee, and become thine Enemy?

And the Lord hath done to him, as he spake by me: For the Lord hath rent the Kingdom out of thine Hand, and given it to thy Neighbour, even to David.

Because thou obeyedst not the Voice of the Lord, nor executedst his fierce Wrath upon Amalek, therefore hath the Lord done this Thing to thee this Day.

Moreover the Lord will also deliver Israel with thee into the Hand of the Philistines: And to morrow shalt thou and thy Sons be with me: The Lord also shall deliver the Host of Israel into the Hand of the Philistines.

IN the preceding Part of this Chapter we find the *Philistines* invading *Israel* with a formidable Army, whereupon *Saul* had Recourse to the Lord for Direction and Advice at so dismal and dark a Juncture. But receiving no Responses from the sacred Oracles, he went obscurely to a Witch at *Endor*, requested her to divine unto him, and to raise up *Samuel* by her familiar Spirit; whereunto the Woman consenting, we read that *Samuel* appear'd without the use of any Magick, to the great Astonishment of both. Then the Passage I have narrated shews the Deportment of

of the Sovereign and the Prophet on this remarkable Occasion: *And Samuel said to Saul, why hast thou disquieted me to bring me up?* He complain'd that he was disturb'd in his happy Repose, and wonder'd what should be the Business that call'd him back to the Earth? And *Saul answer'd, I am sore distress'd; for the Philistines make War against me, and God is departed from me, answereth me no more, neither by Prophets nor by Dreams; therefore I have call'd thee, that thou may'st make known unto me what I shall do.* He told him in effect, that now he was to lay a Load of Grievs and Cares at his Feet, and to shew him how impetuously his Affairs had run backwards, since the Day he was array'd in Royal Majesty and anointed the Lord's Vicegerent: He said he desir'd an Interview with Impatience, to discover to him an *Unhallow'd Hand* tearing the Diadem from his Head, and overturning a tremendous Monarchy, form'd by a long Succession of Miracles. He told, he long'd for this Opportunity, to let him see the forlorn drooping Condition of a Man abandon'd by the *Almighty*, Confusion misframing all his Counsels, and Irresolution marring his noblest Attempts: He declar'd finally, that his main Design was this, to beseech him as his ancient Guardian to propound Measures of Security, against the Invasion of the un-circumcis'd *Host*.

To *Saul's* Complaints the Apparition answer'd, that God's Decree for rejecting him was unchangeable, that now the Storm did appear, and Vengeance was just upon his Back; for the Morrow was the appointed Day for dissipating his Force, and hurrying both him and his Sons into the other State.

WHICH

WHICH Predictions accordingly came to pass; for we read that when the Armies met, the Philistines discomfited the Hebrews, and put them to disorderly Flight, wherein they slew Jonathan and his Brethren, and wounded the King himself; who enrag'd by Calamity, and for Fear of falling into the Power of the Enemy, gave himself a mortal Thrust, being weary of a Life so cloudy and unfortunate. In a Word, there is such a Harmony between this Prophecy and the Event, as that we cannot, without violating our Reason, deny those Emergencies to have been foretold by Samuel's Apparition.

It could not be the Devil in Samuel's Form, that prophesy'd Saul's Catastrophe and Ruin; for there is a visible Discord and Opposition between the Prophecies of Satan and the Events following thereupon; which from an Instance in Divine History I shall prove and confirm.

And they continued three Years without War between Syria and Israel.

1 Kings
xxii. from
the Beginning to Ver.
38.

And it came to pass in the third Year, that Jehosaphat the King of Judah came down to the King of Israel.

(And the King of Israel said unto his Servants, know ye that Ramoth in Gilead is ours, and we be still and take it not out of the Hand of the King of Syria?)

And he said unto Jehosaphat, wilt thou go with me to Battle to Ramoth-Gilead? And Jehosaphat said to the King of Israel, I am as thou art, my People as thy People, and my Horses as thy Horses.

And Jehosaphat said unto the King of Israel, enquire I pray thee at the Word of the Lord to-day.

Then

The Intermediate State

Then the King of Israel gather'd the Prophets together, about four hundred Men, and said unto them, shall I go against Ramoth-Gilead to Battle, or shall I forbear? And they said, go up; for the Lord shall deliver it into the Hand of the King.

And Jehosaphat said, is there not here a Prophet of the Lord besides, that we might enquire of him?

And the King of Israel said unto Jehosaphat; there is yet one Man (Micaiah the Son of Imlah) by whom we may enquire of the Lord; but I hate him, for he doth not prophesy Good concerning me, but Evil. And Jehosaphat said, let not the King say so.

Then the King of Israel call'd an Officer, and said, hasten hither Micaiah the Son of Imlah.

And the King of Israel and Jehosaphat the King of Judah sat each on his Throne, having put on their Robes, in a void Place in the Entrance of the Gate of Samaria, and all the Prophets prophesied before them.

And Zedekiah the Son of Chenaanah made him Horns of Iron: And he said, thus saith the Lord, with these shalt thou push the Syrians until thou have consumed them.

And all the Prophets prophesied so, saying, go up to Ramoth-Gilead and prosper: For the Lord shall deliver it into the King's Hand.

And the Messenger that was gone to call Micaiah, spake unto him, saying, Behold now, the Words of the Prophets declare good unto the King with one Mouth: Let thy Word, I pray thee, be like the Word of one of them, and speak that which is good.

And

And Micaiah said, As the Lord liveth, what the Lord saith unto me, that will I speak.

So he came to the King, and the King said unto him, Micaiah, shall we go against Ramoth-Gilead to Battle; or shall we forbear? And he answer'd him, go, and prosper: for the Lord shall deliver it into the Hand of the King.

And the King said unto him, how many Times shall I adjure thee, that thou tell me nothing but that which is true in the Name of the Lord?

And he said, I saw all Israel scatter'd upon the Hills, as Sheep that have not a Shepherd: And the Lord said, these have no Master, let them return every Man to his House in Peace.

And the King of Israel said unto Jehosaphat, did not I tell thee that he would prophesy no Good concerning me, but Evil?

And he said, hear thou therefore the Word of the Lord: I saw the Lord sitting on his Throne, and all the Host of Heaven standing by him, on his right Hand, and on his left.

And the Lord said, who shall perswade Ahab that he may go up and fall at Ramoth-Gilead? And one said on this manner, and another said on that manner.

And there came forth a Spirit, and stood before the Lord, and said, I will perswade him.

And the Lord said unto him, Wherewith? And he said, I will go forth and I will be a lying Spirit in the Mouth of all his Prophets: And the Lord hath spoken Evil concerning thee.

But Zedekiah the Son of Chenaanah went near, and smote Micaiah on the Cheek, and said, which way went the Spirit of the Lord from me to speak unto thee?

And

The Intermediate State

And Micaiah said, behold thou shalt see in that Day, when thou shalt go into an inner Chamber to bide thy self.

And the King of Israel said, take Micaiah, and carry him back unto Amon the Governour of the City, and to Joash the King's Son :

And say, thus saith the King, put this Fellow in the Prison, and feed him with Bread of Affliction, and with Water of Affliction, until I come in Peace.

And Micaiah said, if thou return at all in Peace, the Lord hath not spoken by me. And he said, hearken, O People, every one of you.

So the King of Israel and Jehosaphat the King of Judah went up to Ramoth-Gilead.

And the King of Israel said unto Jehosaphat, I will disguise my self and enter into the Battle, but put thou on thy Robes. And the King of Israel disguis'd himself and went into the Battle.

But the King of Syria commanded his thirty two Captains, that had Rule over his Chariots, saying, fight neither with small nor great, save only with the King of Israel.

And it came to pass when the Captains of the Chariots saw Jehosaphat, that they said, surely it is the King of Israel. And they turn'd aside to fight against him: And Jehosaphat cried out.

And it came to pass when the Captains of the Chariots perceiv'd that it was not the King of Israel, that they turn'd back from pursuing him.

And

And a certain Man drew a Bow at a Venture, and smote the King of Israel between the Joins of the Harness: wherefore he said unto the Driver of his Chariot, turn thine Hand and carry me out of the Host, for I am wounded.

And the Battle encreased that Day: And the King was stayed up in his Chariot against the Syrians, and died at Even: And the Blood ran out of the Wound, into the midst of the Chariot.

And there went a Proclamation throughout the Host, about the going down of the Sun, saying, every Man to his City, and every Man to his own Country.

So the King died, and was brought to Samaria, and they buried the King in Samaria.

We find two Prophecies in this Narration concerning *Abab's* Expedition; the one was dictated by the * Devil, and promis'd him victorious Fortune, but he fell a Victim before the Town, and the Enterprize prov'd unsuccessful: The other, breath'd into *Micaiah* by God, was gloomy and discouraging, but corresponded with the Event, namely, *Abab's* tragick End.

AND from hence it is demonstrable that the Seducer appear'd not to *Saul*; for why should he be ingenuous with him, since he was treacherous to *Abab*? The Devil accelerated the Siege of *Ramoth-Gilead*, and smilingly deceitful, led *Abab* forth to Destruction in a fatal Security

* Lucifer is the Lying Spirit of whom *Micaiah* in his Vision speaks; who also intruded into the Angelical Assemblies mention'd in the Book of Job. Chap. i. Verse 2. and Chap. ii. Vers. 1.

and Repose. But Justice frowns in *Samuel's* Face, he speaks resentingly to *Saul*, and his Prophecy is like *Micaiah's*; candid and impartial. He ask'd him with much Concern, and by way of Reprimand, *Since the Lord hath forsaken you, why do you seek Advice of me?* He confirm'd his former Prophecy which devolv'd the Succession on *David*. And his last Words to *Saul* were these, *To morrow the Lord will deliver Israel into the Hand of the Philistines, and to morrow shalt thou and thy Sons be with me*, i. e. to morrow the *Philistines* will fight in Triumph, and to morrow shalt thou and thy Sons be with me in the *State of the Departed*.

THE Time in which the Prophecy was reveal'd sets forth the Narrative therein contain'd with Perspicuity and Evidence, and so material an Advantage we cannot o'er-pass in Silence, but shall work it up with the other Colours that have been view'd in this Piece. Wherefore I affirm, that *Samuel's* appearing to *Saul* the Night before he met his Destiny, accords with a memorable Passage written in the same Book, giving us an Account, that after he had reprov'd *Saul* for Partiality to the *Amalakites*, *he came no more to see him until the Day of his Death*. Again, he appear'd not to him at preceding Importunities for Revelation; because *David* having been anointed King, the Prophets were to steer his Helm, forsaking the rejected Monarch by God's Example and Instruction. But he came now to let him know that his Life and Reign were expiring, and to check him severely, for enquiring so often at the Mouth of Prophecy, since he knew it was stopt for his Disobedience and Injustice. And lastly, *Samuel* appear'd to *Saul* in the Presence

1 Sam. xv.

35.

sence of an infamous Sorceress, to expose the Impotence and Delusiveness of her Diabolical Art. The Witch intended to raise a Devil, and behold she saw a God, and wonder'd the Appearance was so unlike her hellish Tribe. And therefore when the King ask'd her concerning the Object rais'd up, she said, *I saw Gods ascending out of the Earth.* So that the Ascent of *Samuel* was a *Divine Operation*, and not a Necromantick Effect, as some groundlessly pretend. For if the Woman us'd any Ceremony, before the Ghost rose from the Ground (a Concession we are not oblig'd to make) it was vain and insignificant, and like the fruitless Attempts of the Magicians against *Moses*, to carry the Power of the Devil beyond its Bounds.

'Tis manifest from what hath been deliver'd, that *Saul* saw a Ghostly Shape, the Fact being attested by God himself, who will not deceive or seduce us. And the *Hebrews*, who are the best Expounders of their own History, and the Events therein related, assist us with all their Suffrages, to prove the Apparition *Samuel's* Shade. For the Confirmation hereof, I appeal to *Jesus* the Son of *Sirach*, an approv'd Author among the *Jews*, who writes his Character and Elogy in the following manner as is express'd.

Samuel the Prophet of the Lord, beloved of his Lord, established a Kingdom, and anointed Princes over his People.

Ecclesiasticus xlv. from ver. 13 to the Close.

By the Lord he judg'd the Congregation, and the Lord had Respect unto Jacob.

By his Faithfulness he was found a true Prophet, and by his Words he was known to be faithful in Vision.

E

He

The Intermediate State

He call'd upon the mighty Lord, when his Enemies press'd upon him on every Side, when he offered the sucking Lamb.

And the Lord thundered from Heaven, and with a great Noise made his Voice to be heard.

And he destroyed the Rulers of the Tyrians, and the Princes of the Philistines.

And before his last Sleep, he made Protestations in the Sight of the Lord, and of his Anointed, I have not taken any Man's Goods, so much as a Shoe, and no Man did accuse him.

And after his Death he prophesy'd, and shew'd the King his End, and lift up his Voice from the Earth in Prophecy to blot out the Wickedness of the People.

To these Things I further add, as a new Improvement upon the Head; that the Genius, Voice, and Likeness of *Samuel* were impersonable by the Evil Spirit: For the Transubstantiation of one Person or Spirit into another, is as shocking to Philosophy, as the Transmutation of Bodies; the Essential Properties of Substances being fix'd and incommunicable. The Devil therefore is as unable to assume the Personality of a Saint, as he is to transform his vicious Disposition into a good and virtuous Nature.

2. ANOTHER Testimony for our Purpose, is the Deposition of three Evangelists, shewing that *Moses* and *Ellas* appear'd at the Transfiguration of our Saviour, and were seen by three Disciples engag'd with him in close Discourse. Which remarkable and glorious Interview is thus recorded in the Gospel Books.

And

And it came to pass about an eight Days after these sayings, he took Peter, and John, and James, and went up into a Mountain to pray.

Mat. xvii.
to ver. 10.
Mark ix.
from v. 2 to
10. Luke
ix. from v.
28. to 37.

And as he prayed, the Fashion of his Countenance was altered, and his Raiment was white and glistering.

And behold, there talk'd with him two Men, which were Moses and Elias.

Who appeared in Glory, and spake of his Decease which he should accomplish at Jerusalem.

But Peter and they that were with him, were heavy with Sleep: and when they were awake they saw his Glory, and the two Men that stood with him.

And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here; and let us make three Tabernacles, one for Thee, and one for Moses, and one for Elias: not knowing what he said.

While he thus spake there came a Cloud, and over-shadowed them: and they feared as they entered into the Cloud.

And there came a Voice out of the Cloud, saying, This is my beloved Son, hear him.

And when the Voice was past, Jesus was found alone: and they kept it close, and told no Man in those Days any of those things which they had seen.

The Proof I have adduc'd, is beyond all Exception; for it cannot here be pretended that the Disciples were asleep all the Time such Things were acted, because it is expressly written, that after they were awake they saw Jesus transfigur'd before them, heard him proclaim'd the

The Intermediate State

Son of God, beheld the Apparitions of the Prophets; and then it was St. Peter propos'd the erecting of Tabernacles for the three Divine Persons with them on the Mount.

Neither can it be alledg'd that *Moses* and *Elias* appear'd in their former Bodies miraculously preserv'd. First, the Conjecture is false of *Moses*; for from the Repeated Assurances, in his Pilgrimage, that he should not enter into the *Holy Land*, together with the Reason of his Exclusion, and his fervent but fruitless Prayer for Admittance, we may gather, that the Inhibition was not only forcible at that Time, but also preserv'd its Authority throughout all succeeding Ages, against the transferring of his Body into *Israel's* Inheritance. What else can be the full Meaning of the following Passages of Scripture?

Numb.
xxvii. 12,
13, 14.

And the Lord said unto Moses, get thee up into this Mount Abarim, and see the Land which I have given unto the Children of Israel. And when thou hast seen it, thou also shalt be gathered unto thy People, as Aaron thy Brother was gathered. For ye rebelled against my Commandment (in the Desert of Zin, in the Strife of the Congregation) to sanctify me at the Water before their Eyes: that is, the Water of Meribah, in Kadesh in the Wilderness of Zin. And I besought the Lord at that Time, saying, O Lord God, thou hast begun to shew thy Servant thy Greatness, and thy mighty Hand: For what God is there in Heaven, or in Earth, that can do according to thy Works, and according to thy Might? I pray thee let me go over and see the good Land that is beyond Jordan, that goodly Mountain and Lebanon. But the Lord was wroth with me for your Sakes, and would not bear me: And the

Deut. iii.
21, 24, 25,
26, 27.

Lord

Lord said unto me, let it suffice thee, speak no more unto me of this Matter. Get thou up into the Top of Pisgah, and lift up thine Eyes Westward, and Northward, and Southward, and Eastward, and behold it with thine Eyes; for thou shalt not go over this Jordan. And Moses went up from the Plains of Moab, unto the Mountain of Nebo, to the Top of Pisgah, that is over against Jericho; and the Lord shew'd him all the Land of Gilead unto Dan, and all Naphtali, and the Land of Ephraim, and Manasseh, and all the Land of Judah unto the utmost Sea, and the South, and the Plain of the Valley of Jericho, and the City of Palm-Trees, unto Zoar. And the Lord said unto him, this is the Land which I swear unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy Seed: I have caused thee to see it with thine Eyes, but thou shalt not go over thither. So Moses the Servant of the Lord died there in the Valley of Moab, according to the Word of the Lord. And he buried him in a Valley of the Land of Moab, over against Beth-Peor.

Deut.
xxxiv. 1, 2, 3, 4, 5, 6.

Let us consider in these Quotations, the Immutable Divine Purpose to obstruct the Passage of Moses over Jordan with the Tribes, and there is Room enough to plead, that the Prophet's bodily Presence never was in the Land of Promise. Secondly, The Appearance of Elias was like this of Moses, Ghostly-Corporeal: For it is written of them both, that their Advent and Departure were miraculous and unaccountable. When the Disciples came first upon the Mountain, they saw none besides Jesus and themselves; but immediately after the Transfiguration, it is remark'd as a Wonder,

der, behold two Men were talking with him. And again, after they heard the Voice, and had recover'd of their Amazement, they saw no Man there save Jesus only. Therefore it was not *Elias's* Natural Body that occur'd to the Disciples, for neither the Accession nor Retreat of that would have been imperceptible; but like the Progressions of Human Objects, when they approach to, or retire from us. From whence it is demonstratively certain, that *Elias* died like other Men, and was divorc'd from his Body, before the Chariot that carry'd him from the Earth, arriv'd at the Gates of Heaven.

THESE two Scriptural Evidences of *Happy Apparitions*, overthrow the Plea of Scripture Silence, brought against our Doctrine and Point. And whosoever remain non-convict by the Instances adduc'd, wink at the clearest Light, and resist the Decision and Authority of the *Sacred Voice*.

HEREUNTO I might amass several Testimonies and Records, of Human Conveyance, for the Proof of *Happy Apparitions*; but having pointed out the Marks and Signatures of genuine and legitimate Objects, and shewn the way of examining a Tradition with Regard to such Appearances, I refer the Reader to the best Narratives his own Memory affords, derived either from particular Persons or publick Histories, for the Tryal of the aforesaid Rules. What I hereby do propose, is to make him active in the Receipt of Knowledge, and to discharge my self of a Task, and an Incumbrance superfluous. Wherefore,

I shall

I shall next discuss the second Clause of the Enquiry, and explain the Nature of those Bodies that invest Happy Souls, when they return to the World.

It was a reigning Principle in the primitive Times, that * Man was compounded of three Parts, an Intelligent Mind, a *Vehicle* for that Mind, and a Body. The *Mind* was call'd *φρην*, or *ψυχή*, the *Vehicle* *εἰδωλον* Image or Soul, and the gross Body *σῶμα*. The Soul in which the Mind was lodg'd, was suppos'd exactly to resemble the Body in Shape, Magnitude and Features; for this being in the Body, as the Statue in its Mold, so soon as it goes forth, is properly the Image of that Body in which it was enclos'd.

THE *Hypothesis* was conceiv'd in *Aegypt*, its Fame came into *Greece*, and it liv'd in Honour many Ages; but now, for several Defects, appears incredible to us. For first, in the Human Body there is not Space or Vacuity, to contain the Soul or Image in full and ample Dimensions. Secondly, tho' the Body were capable to infold such a Likeness, yet we cannot perceive how the Similitude should subsist after the outward Form decays: For if it grows with the Body in Stature and Magnitude, and if the Features of both are identical, there is but one vital and conforming Principle, the Cause of those Effects. And since there's but one enlivening Power in the Body and the Image, when it's extinguish'd in one, it ceases also in the other.

* See Mr. Pope's Notes on the Ghost of Patroclus, in the 23^d Book of the *Iliad*.

THIS, and this only, is the Opinion, that hath been started concerning Apparitions ; and so far is it from explaining them, by supposing their outward Frames pre-existent Parts of Men, that I discern not one Stone of a Foundation to lay its Authority upon.

LEAVING then the Tracts of Darkness, wherein we will not find the Truth, I shall pursue another Course, and examine Ghostly Systems as far as it is practicable, comparatively with Human Bodies, that being the surest way of carrying Light into their Nature. Which that I may perform, let us enquire what are their Constituent Principles ? Whether they are Modifiable into our voluntary Motions ? Whether they are Sanguiferous Bodies ? Whether they are vitally united with the inhabiting Spirits ? And whether they are of an endurable, or a momentary Existence ? When we have given our Responses to these Interrogations, I doubt not but to find out something certain of the corporeal Nature of Apparitions. First, their Constituent Principles are covered with Obscurity, and 'tis probable they will remain occult after infinite Researches. But secondly, that they are Modifiable into our voluntary Motions, Observation clearly proves. Thirdly, they are not Sanguiferous Bodies, for our *Saviour* affirms * that a Phantom hath neither Flesh nor Bones. Fourthly, from hence it flows, that they are not vitally united with the inhabiting Souls, for the Blood and animal Spirits being the Bonds of Union between Soul and Body, wheresoever these are wanting, there is no such Intercourse and Alliance. Fifthly, Hence it is deducible, that they have only a Momentary Existence ; for
since

* St. Luke
xxiv. 39.

since the inhabiting Spirits are not joyn'd with these by vital Bonds, why should they long continue in unorganized Systems? And these Discoveries put together, shew that Ghostly Shades are impermanent and incarnous Bodies, Modifiable into our voluntary Motions, but depriv'd of the vital Bonds whereby Soul and Body are united.

IN such sublime and attenuated Systems, *Samuel*, *Moses* and *Elias* made their Appearance, and all other happy Souls, excepting the Saints at *Jerusalem*, spoken of by *St. Matthew*, † who^{+ St. Matth. xxvii. 5a.} broke the Fetters of Mortality, arose from the Bed of Corruption, and were restor'd to their Human Bodies.^{53.}

BUT the *Anti-Phantomists* objecting, that it is an unnecessary Expedition for the Dead to come and Visit the Living in posthumous and inorganic Bodies; I shall dispatch the last Branch of the Enquiry, and notify the Reason,

Why the Separate Souls of Happy Men in new material Systems, discover themselves unto Mortals.

DOUBTLESS, such Objects return to us, to stand up for the Truth of our After-Existence, when this short Life is ended.

THERE are some Separate Spirits appointed Sub-guardians of the Earth; and now and then their *Envoys* appear with Memorials from the *other World*, to maintain a Communication between both States, and to dart Conviction into our Breasts, that Souls exist after they are incarnate.

THE *Jews* enlightned by these Manifestations, firmly believ'd the *Future Existence*, which
important

important Truth and Doctrine in the ancient *Revelation* was not clearly and distinctly seen.

AND even under the *Gospel-shine*, and in the Days of our *Redeemer*, such Notices were still continued, as is demonstrated above, from the Apparitions of *Moses* and *Elias*. Neither could the Disciples have mistaken *Jesus* for a *Phantom*,

* *St. Mark*

vi. 48, 49

† *St. Luke*

xxiv. 37.

* when he walk'd upon the Waters, nor relaps'd into the same Error † immediately after his Resurrection, unless they had been persuaded of the Reality and Frequency of Ghostly Objects. Which Opinion of theirs, touching the Visibility of Apparitions, he does not at all explode, but assigns the Cause of their Misconception to be a wrong Act of the Judgment, in believing an Object a Ghost, before they were rationally convinc'd, and had employ'd all their Senses in the Discovery thereof. And so far is he from running down their Belief of Apparitions, that he improves upon their Idea of them, and renders it more perfect, in telling what was the Difference between a Human and a Ghostly Being; *be of good cheer (says he) it is I: For a Spirit hath not Flesh and Bones as ye see me have.* From whence we are bound to learn, that tho' we live in the brightest Day, and have a new Sun in our Face, yet Ghostly Discoveries are helpful to us in carrying on our everlasting Concernments: For Faith makes both a bolder and a surer Flight, when a sensible Mark is set before it, than when no visible Object stands in the way to regulate and direct our Course. And when we see with our Eyes those who have pass'd the Mortal Line, or hear of them by creditable Tradition, the Ground of Assurance is obtain'd that is chiefly crav'd by the Understanding,

of

of a future State of Things, when this Scene disappears. So that Apparitions serve instead of Miracles to enforce Reveal'd Immortality, and to reflect its Splendor on us.

AND the Conviction of another Life, arising from the Return of Souls invested with Material Systems, seems to be a Proof and Evidence designed by our Gracious *Maker* for the Advantage of all Nations. For it is not only serviceable to us in accompanying our Lamp of *Revelation* thro' its Progress to the *Eternal Countries*; but also by its own Brightness it illuminated the darkest Ages, and clear'd up to the Heathens themselves, two distinct Regions beyond the Grave, the great Receptacles of unbody'd Souls. It was because this intermitting Light shone often in the *Pagan World*, that *Proculus Julius*, at the Death of *Romulus*, so successfully allay'd the Ferment of the Populace, and remov'd its Suspicion of the Senate, by publishing abroad that the King appear'd to him in the Way, whereat he was greatly surpriz'd, and desir'd to see his Face; but *Romulus* repuls'd the Request, saying, *Go and tell my Fatherless Subjects, if they daily grow in Fortitude, the Gods will lend them constant Succours, and strike Invincibility into the Roman Arms.* It was, I say, the Frequency of Apparitions in those Days that gain'd Credit to this Report, which otherwise would not have had such an Effect upon the Multitude.

AND as the frequent Apparitions of Virtuous Men after Death, gave Assurance to the *Pagans*, that their Souls enjoy'd Immortal Happiness, so the frightful Spectres seen by *Dion* and *Brutus*, were clear and convictive Evidences of the Misery of Evil Spirits in an Invisible State. Which
tending

tending to corroborate the general Doctrine of Immortality, it will not be improper in this Place to rehearse what *Plutarch* writes concerning them, transcribing the Story of *Dion's* first.

**Plutarch's*
Lives, Vol.
5. Pag. 573.

" * WHILE this Conspiracy was on foot,
" (viz. that of *Calippus* against *Dion*,) a strange
" and dreadful Apparition was seen by *Dion*, as
" he sat one Evening in the Gallery of his
" House melancholy and thoughtful : Hearing a
" sudden Noise, he turned about and saw at
" the End of the Room, by clear Day light, a
" tall Woman, in her Countenance and Garb
" like one of the tragical Furies. Being amaz'd
" and terribly affrighted, he sent for some of
" his Friends, and told them what he had seen,
" entreating them to stay and keep him Com-
" pany all that Night, for he was greatly asto-
" nish'd and perplex'd, fearing that if he was
" left alone the Spectre would again appear to
" him. He saw that no more ; but a few Days after
" his only Son, being grown almost to Man's
" Estate, upon some Displeasure he had taken
" upon a childish and frivolous Occasion, threw
" himself headlong from the top of the House,
" and broke his Neck.

THIS succeeds the Apparition that spoke to *Brutus*, and stil'd itself his *Evil Genius*, to raise within him criminating Thoughts, for being instrumental in assassinating his Benefactor, and wearing the deepest Dye of *Cesar's* Blood ; and the Sight is thus narrated by *Plutarch* in his *Lives*.

†*Plutarch's*
Lives, Vol.
5. Pag. 636,
637.

" † ABOUT the Time that they designed to
" pass out of *Asia* into *Europe* [*Brutus* and *Cas-*
" *sius*] it was said that a wonderful Apparition was
" seen by *Brutus* : He was naturally given to much
" watch

“ watching, and being used to great Moderation in his Diet, and having perpetual Employment, he allow’d but a very small Portion of Time for Sleep. He never slept in the Daytime, and in the Night then only when all his Business was finish’d, and when every one else being gone to Rest, he had no Body to discourse with him. But at this Time the War being begun, having the whole State of it to consider of, and being very careful and solicitous of the Event, after his first Sleep which he took moderately just after Supper, he spent all the rest of the Night in managing his most urgent Affairs; which if he had dispatch’d in Time, he employ’d himself in Reading till the third watch; at which Time the *Centurions* and *Tribunes* were us’d to come to him for Orders. Thus one Night before he pass’d out of *Asia*, he was very late all alone in his Tent, with a dim Light burning by him, all the rest of the Army being hush’d and silent; and musing with himself and very thoughtful, as he turned his Eye to the Door, he saw a terrible and strange Appearance of a prodigious and frightful Body coming towards him without speaking. *Brutus* boldly ask’d it, *What art thou? Man or God? Or upon what Business dost thou come to us?* The Spirit answered, *I am thy Evil Genius, Brutus: Thou shalt see me at Philippi.* To which *Brutus* not at all disturb’d replied, *then I will see Thee.* * Plutarch’s
And they say the same Night (before the Battle of *Philippi*) the Vision appear’d again to *Brutus*, in the same Shape that it did before, but vanish’d away without speaking. *Lives, Vol. 5. Pag. 657.*

THE

THE first of these Instances being attested by *Dion*, and the last by *Brutus*, and both held in Repute by so great a Personage as *Plutarch*, they deserve also our Regard and Deference, especially when we consider the direful Events that follow'd afterwards; one whereof makes *Dion's* a Portentive; and the other, *Brutus's* a Prophetical Apparition. And tho' the *Genius* of *Brutus* was contested by *Cassius* in the Romantick Strains of the *Epicurean* Sect, yet there is Reason to believe its Reality, as long as the Boundaries between Fancy and Sensation last. And lest we should be thought to reflect unfairly upon *Cassius*, I shall write down his own Argument translated from a true Record, that so the Construction thereof may appear as it is.

†*Plutarch's*
Lives, Vol.
5. Pag. 638,
639.

“ † NEXT Morning he went to *Cassius*,
“ and related to him the Apparition he had seen :
“ He being bred up in the Principles of *Epicu-*
“ *rus's Philosophy*, and being often us'd to dis-
“ pute with *Brutus* concerning Matters of this
“ Nature, spoke to him thus upon this Occas-
“ ion ; *Brutus*, it is the Opinion of our Self, that
“ all that we feel or see, is not real and true ; but
“ that our Sense is a most slippery and deceitful
“ Thing : The Mind which is more quick and sub-
“ tile, moves and varies that into all manner of
“ Ideas, which have no real Existence in Nature, as
“ readily as we imprint any Form upon *Wax* ; so
“ that it is easy for the Soul of Man, which has
“ in it self both that which forms, and that which
“ is formed, to vary itself into what Shapes it pleas-
“ es. This is evident from the sudden Changes
“ of our Dreams, in which the Imagination, up-
“ on very slight Principles, represents to us all
“ sorts

“ sorts of Passions of the Soul, and Appearances
 “ of things; for it is the Nature of the Mind
 “ to be in perpetual Motion, and that Motion is
 “ our Imagination and Thought: But besides all
 “ this, in your Case, the Body being tired and
 “ worn out with continual Labours and Cares,
 “ naturally works upon the Mind, and keeps it in
 “ Suspense and Trouble. But that there should be
 “ any such thing as Demons or Spirits, or if there
 “ were, that they should have Human Shape, or
 “ Voice, or Power, that can reach to us, is al-
 “ together improbable.

HERE we see in this Hypothesis, that the Lu-
 bricity of the Senses, the Soul's self-impressing Power,
 and the Parallelism and Affinity of diurnal Repre-
 sentations to the Dreaming Fancy, are the Columns
 whereon it stands, and the Charms of Epicurus,
 for which the Reason of Cassius was to be repu-
 diated. And because the elaborate Argument
 prepossesses many to this Day with Prejudice a-
 gainst Apparitions, as tho' they were not real
 Objects, I shall shew that these Principles are
 Enormities against Philosophy and Experience.
 First, the Mind forms no Sensations, nor varies it-
 self into what Shapes it pleases, as the Epicurean
 asserts; for the Scenes are prepared for us, that
 appear before our Sight, and if there were no
 foreign Causes, no Sensations could be produc'd.
 We may view indeed the dark Traces left by
 Impressive Agents after their Removal or Cessa-
 tion, but to enstamp a Sensation by the Power
 and Activity of the Understanding, it would be
 Madness to attempt, it being as great an Impos-
 sibility, as it is for the Blind to discern Objects,
 or the Deaf to receive Sounds. The second Po-
 sition

fiction falls with this, for *the Senses do not deceive us*: These are passive Faculties, and their Impressions proceed not from themselves: Wherein then lies the Fallacy, in informing the Mind of all their Changes? Thirdly, although all the Impressions of material Objects on our Souls, both when we sleep and are awake, agree in this Respect, that they are strokes of equal Deepness, and raise the Mind to the same Pitch of Sensibility (our Idea of the Sun while looking upon it in the Firmament, being just like the Idea of it in a Dream) yet how different is the Mode of their Production; which the *Epicureans* deny. For in a diurnal Sensation, the outward Organs stand open, or there is a reciprocal stroke in the Brain at the impressing of the Soul; and moreover when the Impression is begun from without, all the Faculties become Witnesses, and their Evidence is examined by the Reasoning Power, that sits as Judge in the midst of them, and determines according to the Strength of their Attestations. But in nocturnal Sensibility, the Passage to the Soul thro' the Body is obstructed, the Communication is cut off between us and the Material Sphere, and the Judgment with its Assistant the Memory ceasing to operate, all Objects which we see, seem to have real Existence, even the Deceas'd themselves.

If we advert to these Things, we must own and acknowledge, that *Brutus* was not deceiv'd when he saw an Apparition: For he being then vigilant, with all his Faculties about him, and under the Conduct of his Reason, could by no means deliriate, unless we likewise maintain that he always did so.

WHE-

WHETHER these unhappy Spectres were Diabolical Apparitions, or the Ghosts of deceased Persons, is not material to debate. As the Case lies before us, it is impossible to suppose amiss; for let them be embodied Devils, they appear'd in the Human Semblance, and therefore we conclude from thence, that the Vicious Part of our Species is doom'd to suffer Future Torments; and if they were two Separate Souls that appear'd in such frightful Figures, the same Inference occurs from their being incorporated.

BEFORE I dismiss this Head, I shall bring some Evidences from the Poets of Phantoms and Apparitions, which, when they are purify'd from their spurious Theology, evince that antiently a Future Life by such Objects was display'd.

Homer comes first upon the Stage with the Ghost of *Patroclus*; and his Relation by the Translator follows in these Lines.

* *But great Pelides stretch'd along the Shore,
Where dash'd on Rocks the broken Billows roar,
Lies inly groaning; while on either Hand
The martial Myrmidons confus'dly stand:
Along the Grass his languid Members fall,
Tir'd with his Chace around the Trojan Wall;
Hush'd by the Murmurs of the rolling Deep
At length he sinks in the soft Arms of Sleep.*

* Mr. Pope's Homer. The 23^d Book of the Iliad.

The Intermediate State

*When lo ! the Shade before his closing Eyes
 Of sad Patroclus rose, or seem'd to rise ;
 In the same Robe he living wore, he came,
 In Stature, Voice, and pleasing Look, the same.
 The Form familiar hover'd o'er his Head,
 And, Sleeps Achilles (thus the Phantom said)
 Sleeps my Achilles, his Patroclus dead ?
 Living I seem'd his dearest, tenderest Care,
 But now forgot, I wander in the Air :
 Let my pale Corse, the Rites of Burial know,
 And give me Entrance in the Realms below :
 Till then, the Spirit finds no resting Place,
 But here and there th' unbody'd Spectres chase
 The vagrant Dead around the dark Abode,
 Forbid to cross th' irremeable Flood.
 Now give thy Hand ; for so the farther Shore,
 When once we pass, the Soul returns no more.
 When once the last funereal Flames ascend,
 No more shall meet, Achilles and his Friend,
 No more our Thoughts to those we lov'd make known,
 Or quit the dearest to converse alone.
 Me Fate has sever'd from the Sons of Earth,
 The Fate fore-doom'd that waited from my Birth:
 Thee too it waits ; before the Trojan Wall
 Ev'n great and God-like thou art doom'd to fall.
 Hear then ; and as in Fate and Love we join,
 Ah ! suffer that my Bones may rest with thine.*

*Together have we liv'd, together bred,
One House receiv'd us, and one Table fed;
That golden Urn thy Goddess Mother gave,
May mix our Ashes in one common Grave.*

*And is it thou? (he answers) to my Sight
Once more return'st thou from the Realms of Night?
Oh more than Brother! Think each Office paid,
Whate'er can rest a discontented Shade;
But grant one last Embrace, unhappy Boy!
Afford at least that melancholy Joy.*

*He said, and with his longing Arms essay'd
In vain to grasp the Visionary Shade;
Like a thin Smoke he sees the Spirit fly,
And hears a feeble lamentable Cry.
Confus'd he wakes: Amazement breaks the Bands
Of golden Sleep; and starting from the Sands,
Pensive he muses with uplifted Hands.*

*'Tis true, 'tis certain, Man, tho' dead, retains
Part of himself; th' immortal Mind remains:
The Form subsists, without the Body's Aid,
Aerial Semblance, and an empty Shade!
This Night, my Friend, so late in Battle lost,
Stood at my Side, a pensive, plaintive Ghost.
Eve'n now, familiar as in Life, he came;
Alas how diff'rent! Yet how like the same.*

VIRGIL's *Creüsa* is another Poetick Evidence, proving the Immortality of the Soul from Apparitions, which here for that Reason

deserves to be transferr'd. She died with Fear
at the Desolation of *Troy*, and appear'd to her
Spouse *Aeneas*, under great Calamity for her Ab-
sence, to solace him after this manner, as the
Story runs in our Strains.

* *Then with ungovern'd Madnes I proclaim
Through all the silent Streets Creüsa's Name;
Creüsa still I call; at length she hears,
And sudden, thro' the Shades of Night appears.
Appears no more Creüsa, nor my Wife:
But a pale Spectre, larger than the Life.
Aghast, astonish'd, and struck dumb with Fear,
I stood; like Bristles rose my stiffen'd Hair.
Then thus the Ghost began to sooth my Grief:
Nor Tears nor Cries can give the Dead Relief;
Desist, my much lov'd Lord, & indulge your Pain:
You bear no more than what the Gods ordain.
My Fates permit me not from hence to fly;
Nor be the great Comptroller of the Sky.
Long wandering Ways for you the Pow'rs decree,
On Land hard Labours, and a Length of Sea.
Then after many painful Years are past,
On Latium's happy Shore you shall be cast:
Where gentle Tiber from his Bed beholds
The flow'ry Meadows and the feeding Folds.*

* *Æn. 2. Mr. Dryden's Virgil.*

There end your Toils: And there your Fates provide
 A quiet Kingdom, and a Royal Bride:
 There Fortune shall the Trojan Line restore;
 And you for lost Creüsa weep no more.
 Fear not that I shall watch with servile Shame
 Th' imperious Looks of some proud Grecian Dame:
 Or stooping to the Victor's Lust, disgrace
 My Goddess's Mother, or my Royal Race.
 And now farewell: the Parent of the Gods
 Restrains my fleeting Soul in her Abodes:
 I trust our common Issue to your Care.
 She said: and gliding pass'd unseen in Air.
 I strove to speak, but Horror ty'd my Tongue;
 And thrice about her Neck my Arms I flung,
 And thrice deceiv'd, on vain Embraces hung.
 Light as an empty Dream at Break of Day,
 Or as a Blast of Wind, she rush'd away.

AGAIN, the forecited Poets not only deduc'd Immortality from the Shades of the deceas'd; but also upon that Foundation rear'd two *beautiful Theories of the *Future Condition*, which ever will be celebrated: From hence they took their Frame and Draught of the *Separate Disposition*; and 'tis easily discern'd that all they have said upon it, is the Product of Ghostly Observes.

HAVING thus view'd at some Length the Argument for Immortality from Apparitions,

* *Odyssey* 11. and *Æneid*. 6.

and trac'd Ghostly Footsteps in the most known Parts of the Earth, at the Close we must confess, that the Goodness and Compassion of God is adorable in such Discoveries. He leaves it not solely to Faith to conduct us to the Eternal World, but stoops to the low Reach of Human Faculties, and gives us a sensible Evidence of a State that's distant from our Senses. Heaven and Hell are invisible under these our Mortal Circumstances, and therefore from thence he sends Inhabitants, to bring them often into our Remembrance, whose Appearance should beget Conviction, as much as the Immediate Vision of those Regions whereunto they belong.

When this Disquisition is well consider'd, I hope *Virtue* will be more pleasant, and *Death* less terrible to Mankind.

F I N I S.



BOOKS Printed for BERNARD LINTOT.

DR. *Fiddes's Theologia Speculativa & Practica*; or, The First and Second Part of a Body of Divinity under that Title: Wherein are explain'd the Principles, with the Duties of Natural and Reveal'd Religion. In Two Volumes Folio. The Doctor was encouraged in this Work by the Subscription of Twenty-two Bishops, and above Five hundred Subscribers among the Clergy and Gentry; also his Degree of Doctor given him by the University of Oxford for this excellent Performance. Price of the Two Volumes 2 l. 10 s.

Dr. *Fiddes's* Preparative to the Lord's Supper; or, a Discourse wherein the Nature of this Holy Sacrament, the Ends for which it was instituted, and the Duties required, in order to a more worthy receiving of it, are consider'd, and certain Prejudices are obviated. To which is added an Appendix, with Meditations and Prayers form'd on the principal Parts of the Discourse; with Devotions Before and At the Time of Receiving the Holy Sacrament, and After it. The Second Edition, with some Enlargements both in the Body of the Book, and in the Forms of Devotion. Price 1 s. or Four Guineas per hundred.

A Practical Exposition of our Saviour's Sermon on the Mount. By *James Gardiner*, M. A. Subdean and Canon Residentiary of the Church of *Lincoln*. The Fourth Edition. Price 5 s.

Twelve Sermons preached at the Lecture founded by *Robert Boyle*, Esq; concerning the Possibility, Necessity and Certainty of Divine Revelation. The second Edition. To which are added, Three Sermons, I. Of Scripture being a Rule. II. Of Justification. III. Of a Propitiation. By the Right Reverend *John* Lord Bishop of *Chichester*. Price 5 s.

Six Sermons on several Occasions, viz. I. The Difference between the Revolution and the Rebellion: II. The Restoration of the King the Act of God. III. The Necessity of praying both for Church and State. IV. The Duty of fearing God and the King. V. Obedience to the King enforc'd from the Benefits and Advantages of a wise Administration. VI. Liberty and the Gospel, against Popery and Slavery. By the Reverend *Thomas Gedard*, M. A. Canon of *Windfor*. Price 1 s.

Sixteen

Books Printed for Bernard Lintot.

Sixteen Sermons, all (except one) preach'd before the University of Oxford at St. Mary's. I. Sermon. 31 Jan. on the Murder of King Charles I. II. The Nature and Necessity of a Religious Resolution in the Defence and Support of a good Cause, in Times of Danger and Tryal. III. The Church's Security from the Providence of God defending her, and the Goodness of her own Cause and Constitution. IV. The Sins and Vices of Mens Lives, the chief Cause of their Ignorance and corrupt Opinions in Religion. V. A Return to our former good old Principles and Practice, the only way to restore and preserve our Peace. VI. The Law of Moses not of Eternal Obligation, and the Reason of our Saviour's Conformity to it when he came to remove it. VII. The utter Inconsistence and no Necessity of observing the Law of Moses, together with the Profession of Christianity. VIII. The Grace of God shewn to be not only consistent with the Liberty of Man's Will, but the strongest Obligation to our own Endeavours. IX. A second Part on the same Text and Subject. X. The Coming of the Holy Ghost consider'd, as depending on our blessed Saviour's Intercession, together with his Office as our Comforter, and his perpetual Residence in the Church of Christ. XI. Of grieving the Holy Spirit. XII. The Nature and Instances of Spiritual Pride explain'd, from our Saviour's Parable of the Pharisee and Publican. XIII. The Folly and Danger of being conceited of our Spiritual Knowledge. XIV. The Nature, Advantages, Object, and Evidence of our Christian Hope. XV. The Nature of Christian Forgiveness of Injuries, and by what Rules we may try our practice of it. XVI. Plain Dealing, Zeal, and Integrity, the indispensable Duty of the Christian Ministry in Times of Danger and Corruption, and the best Means to secure the Honour and Reputation of their sacred Order. By William Tilly D. D. Fellow of C. C. C. Oxon, and Rector of Aldbury near Rycot in Oxfordshire. Price 5s.

Four Offices of Prayer and Devotion, answering four of the most important Occasions of a Christian Life. I. An Office of Preparation for Death, to be used often in the Days of Health. II. A Penitential Office for Times of Humiliation and Confession, more-especially for Fasting Days. III. An Office commemorative of our blessed Saviour's Sufferings, Death, Resurrection, &c. for the Redemption of the World. IV. An Office of Preparation for the Holy Sacrament of the Lord's Supper. All these carefully compiled out of the Holy Scriptures, the Church Liturgy, and many of the best and most approved Books of Devotion, both of the former and present Age. By William Tilly D. D. Price 2s. 6d.

